Christian Faith and Life

Combining The Bible Champion and The Essentialist

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EDITORIAL

Quality and Quantity

A SUBSCRIBER has written us an expression of his appraisal of CHRISTIAN FAITH AND LIFE, which we may perhaps be pardoned—being just human—for reproducing here. He says:

WHEN you get both Quality and Quantity together in one thing, you have a rare combination—a *find!* Well, this is just what one gets in that wonderful magazine, CHRISTIAN FAITH AND LIFE.

As to its *Quality*, those who have read it do not need to be told; for those who haven't read it, and read it quarter after quarter, and year after year, "it's just too bad!" they have missed a liberal education in those matters which pertain to our Christian faith, with the encouragement, strengthening and inspiration that can and should come to our Christian lives.

A file of CHRISTIAN FAITH AND LIFE, preserved for a few years, will give you a well-rounded library, as has been remarked, of "the very cream of religious literature." It provides food for the spiritually hungry, and nourishment for a strong and healthy spiritual growth.

Nor is this a stinted "boarding house" meal: but a regular feast—"a feast of fat things." Here's where the *Quantity* comes in. CHRISTIAN FAITH AND LIFE is not a big, bulky, cumbersome magazine, but it is trim and compact as a yacht's cabin. The paper used has a finish and quality which insure, not bulk, but many years of service. Space is not wasted in unnecessarily wide margins. And no display or other advertising ever appears in the body of the magazine.

While perfectly clear and legible, an appearance of size is not sought by means of large type, thickly "leaded".

Indeed, the 100 pages of a single number contain no less than 60,000 words of original reading matter, aside from advertising matter.

Figure it out for yourself: not a dollar a word, but 1,200 words for a cent! Can you beat it, for *Quantity* as well as for *Quality?*

CHRISTIAN FAITH AND LIFE'S Editorial staff contains the names of *Outstanding Christian Leaders.* And one does not often find a staff of Corresponding Editors and Contributors who write as authoritatively and interestingly, and scholarly! The Library Table department contains Reviews of Recent Books, notes, and articles that make it a specially valuable department.

In short, to quote a well-known Hopkins "Ph.D.," who is now at Harvard University: "If there ever was a time when a magazine like CHRISTIAN FAITH AND LIFE was needed it is now, and if there ever was a magazine suitable for meeting such a condition it is this magazine. Scholarly but not technical, popular but not shallow, vigorous but not emotional, it has in every number food for hungry souls and tonic for feeble knees. I wish it could be in every home in the land."

And the price of this feast is not $50 a plate for one meal, but only $2 for a whole year's meal ticket to this continuing banquet, which "cannot be valued with the gold of Ophir, with the precious onyx or the sapphire," for "the price of wisdom is above rubies; the topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold"—before it was "devalued."

WE believe our subscribers will agree with all that is printed above. But may we ask that they will not permit it to end there: If all this is true, and we believe every word is true, should we not then find a way to bring our magazine to the attention of others who would also find it a source of inspiration to them?

To this end may we ask our friends to send us a list of names and addresses, plainly written, so that we may send them an attractively printed folder and an invitation to subscribe?

We have made this request before, but only a very few of our friends responded. We will not give your name, but if you should have an opportunity later to say a word for C. F. & L. it would help.

Please send us your list today—before you forget it. Even if you send names of persons who will not subscribe now—they may later. Do not hesitate to send all the names of persons whom you feel might possibly be interested, and then leave the rest to us.

We wish to correct a mistaken idea here: So many evidently think that the majority of our subscribers are ministers. This is *not the case!* The majority of our subscribers are *laymen!* Do not catch your breath when you read this statement: There is an army of the most intelligent people who betray a strong inclination to absorb all the truths pertaining to the religious life our editors and contributors may offer them.

A Bible in Shorthand is exhibited in London, the work of an apprentice of the days of James II, when even to possess a Bible was held to be an offense.

THANKS!

WHENEVER I meet, in any way, the pitiable wrecks of Christian faith by modernism, especially among the clergy, I think of CHRISTIAN FAITH AND LIFE, and if at all possible, suggest tactfully that he spend some time with his Bible, and with any issue of the CHRISTIAN FAITH AND LIFE. How the Christian ministry needs such mediums as yours! Whenever I pray for the welfare of our Christian Church, I think of our magazine, for it would be tragic if such a periodical were discontinued.

I wish that more of its readers were more enthused about it, for surely its life would be more assured through such tangible results as new subscriptions which it needs, perhaps not so much fundamentally from a financial view point, but rather from the faith view point in the Christian Church.

Our ministry needs CHRISTIAN FAITH AND LIFE because the life of the Christian Church is sourced in the faith resting upon the Word of God and revolving about the Christ of God.

At all times shall I speak, not only a "good word" for our magazine, but the best word that I know. May the Lord keep you, bless you, and use you as a blessing in these times when He calls us over the tumult of the depressing days to seek Him "while He may yet be found." You deserve our support, our prayers, and our faithfulness. May the new year of 1936 prove most eventful for you in feeling the consecrated and continuing cooperation of all those who love the Lord and His appearing.—*Carl J. Scheidt, S.T.M.*

The Jewish community of Tel Aviv, the new Jewish city in Palestine, has assigned $500 for the purpose of combatting Christian missionary activities among Jewish children.

It is love that asks, that seeks, that knocks, that finds, and that is faithful to what it finds.—*St. Augustine.*

The Light of Reason

FOREWORD

LONG ago, so far back in the beginning of human history, that the very date is merely a matter of speculation to the ablest antiquarians, the prophet Job asked the memorable question, *"If a man die, shall he live again?"*

We do not mean to imply that Job is the first to ask this question, for we are convinced that long before he voiced this query, it had been resounding in the consciousness of man. Indeed, it may have puzzled men from the time the human race first appeared on the face of the earth.

It must have been raised at the very first funeral in human history, and it is probable that Cain, the murderer, fleeing from the consequence of his deed, also pondered this problem. Carrying in his conscience the vivid memory of the brother he had stricken into the stillness of death, we can hear him asking again and again, *"If a man die, shall he live again?"*

Every time the bonds of affection that bind us heart to heart are so ruthlessly severed by the enemy that is death, this query again arises. Throughout the darkness of the centuries before Christ, when men were dying by the teeming throngs, when there was no positive assurance of immortality, this insistent question constantly afforded a problem of universal import—the most persistent of all human perplexities.

In our day there is a recrudescence of interest in this subject. All about us men are repeating the question of Job, until we hear on every hand, "Do the dead live again?"

Every answer that intelligence can accept is in the affirmative.

It may be contended by the crass materialist that there is no positive proof of immortality. Disregarding for a moment the fact that we are going to present *such positive proof* in this compilation of evidences, we will content ourselves at this point with the reply, "On the other hand, there is not even a logical argument that would lead us to conclude that there is no life after death." Our side of the debate is at least the easier to establish.

We shall seek to set forth such evidences of immortality as reason can receive and experience accept.

IT is highly consistent with the entire organization of the human mentality that we should begin our evidences with the Light of Reason. As far as can be definitely known, in all of our search and study of the animal creation, man is the only creature who possesses the power of abstract reason. From past experience man achieves the guidance for his future conduct.

We cannot forget that last winter the snow and the ice and the inclement breezes made us grateful for a shelter. So then we reason, "Since there was bad weather in the period called 'winter' of last year, I will make provision against the return of that cycle of discomfort in the year that lies ahead." Thus reasoning, man bends his back and stretches his sinews to hew a roof-tree and shape a rafter so that he might erect a shelter for himself and his brood. When he lays the foundation for a home and builds his wall, block upon block, he is doing that which no other creature has power to do,—foreseeing by the prophecy of reason the cycle of weather, and obviating its discomforts before it has time to strike.

We submit that no animal can thus reason. We recognize, of course, that the beasts of the earth seek temporary shelter in case of the sudden appearance of bad weather, but only man by the exercise of the faculty of reason *can anticipate the weather* and build his shelter.

It may be objected here by those who have not thought this through that the

birds do build. We concede the fact that the birds build, but only to brood. Their habitations are never constructed for protection against future weather conditions, but are built in that time of the year when the climate is the mildest. When the blossoms are bursting, and the warmth of the sun caresses the terrain, the birds build for the purpose of having a place to lay their eggs. Birds, it must also be noted, build only by instinct, where man builds by design. Thus we see that the birds have a pattern for their nests which is somatic, each to the individual species. This pattern they cannot vary from generation to generation. In all this building they conform to the rigid demands of their instinct.

When once we have learned to identify the nest of the English sparrow, we are never at a loss to know what kind of a nest we are looking at, wherever we meet that type of nest again. When we see the linnet nest in California, and learn to identify that as the habitation of the linnet, we are never again at a loss to know which bird built that kind of a nest, even though we next see it a thousand miles away. Eagles are never found in the nest of a humming-bird, nor does the humming-bird in turn occupy the nest of the water-fowl.

By contrast we see that man, by exercise of his reason and ingenuity, varies the type of his architecture, according to his artistic taste. While it is true that in certain countries there is a general trend of architectural design, it would be folly to suggest that one could walk down the streets of America and from the exterior design of the house pick out the nationality of the man who lives therein. So varied are the possibilities of architecture, it has become one of the greatest arts of the modern century. We cannot point to this house and say, "A Hollander lives there," and to the next house and say, "A Scotchman lives there." It is ridiculous to suppose we could pick out the Swedes and the Finns, the Irish and the French, the Germans and the Mexicans, by the shap of their house when they dwell side b side. So then, while man does vary th type of his architecture, these types ar not somatic to the varieties that mak up the human family.

Not only does man reason from pas experience to future conduct; he als possesses the power of reasoning fro Cause to Effect. In the accrued histor of the race, we have learned that fir getting beyond control will destroy al that it touches. Desiring, however, th services of flame, we pen this benevolen monster within the bonds of a cag which we name a stove, and there i captivity it roars and growls, servin the wishes of man. Even in an open fire place we have made a cage which w call a grate, and there, surrounded b the protection of fire-brick, we kee within the strong bonds devised by rea son, the heat that makes life tolerabl under adverse conditions.

Even the highest apes cannot reason thus. We might teach an anthropoid t light a fire, but if he did, he would just as soon build it in the middle of the parlor floor as in the dining-room grate Chances are also that he would use the dining-room furniture for kindling, and dance about with excitement and glee as the whole house went up in flames!

So man, reasoning from the limited destruction of fire, foresees its ultimate effect, and confines it to a place of safety and security when he needs its aid.

Or again, if a human being witnesses the explosion of a firearm for the first time, even though he does not see the effect of the bullet impacting on the target half a mile away, his reason would teach him to stay behind the tremendous evidence of power seen in the explosion of that gun.

Witnessing the descent of water under gravity, man reasons to the conclusion of power. Sensing the irresistible impact of multiplied tons of water streaming in a perpendicular descent down the face of the cliff, he fastens a wheel upon an axle, and puts that wheel into the force of the descending stream.

Thus he harnesses the power to grind his grain, operate his machine shop, or provide light and power for the city hundreds of miles away.

With equal facility man reasons from Effect to Cause. In the archaic days of medical practice it was often customary to seek a cure for a headache. In the modern science of medicine, however, we no longer treat symptoms. When a patient comes in to the doctor, complaining of a headache, the physician realizes that such a pain is *an effect*, and begins to search for the cause. It may be in the eyes, in the stomach, or in any of the organs of the body; but from the tonsils to the teeth, from the appendix to the joints of the legs, the doctor presses the examination, searching for the cause of the headache. When a rash appears upon the human skin, we no longer run to the drug store for some patent nostrum to smear upon the rash and soothe its burning inconvenience. Instead, we seek the able diagnostician in some established clinic who looks for the specific illness that causes this effect. Being reasoning creatures, the *Effect* tells us the existence of the *Cause*.

With the same facility with which man finds an Effect from a Cause, he reasons back *to* a Cause from an Effect. Many centuries ago, strange lights were noticed as they glowed in the frozen regions of the North. Animals would stop and stare at the shifting beauty of these lights, and then drop their heads and plod along their way. Man, however, gave these lights a name, and then started out on the search for their origin, that led him over a path of adventure as dramatic as any that he has journeyed in recent history. Many hundreds of years went by before man found out the actuating cause of the Aurora Borealis, but in this twentieth century his curiosity has at last found the key that has unlocked this mystery. It was, of course, a matter of time only, for man will never rest content while in the universe there is visible an effect of which he does not know the cause.

True reason, if it does not deviate from a correct path, is one of the finest guides that man possesses.

Generations ago, planetary motion was observed, and as the result of incessant reasoning and search, the solar system emerged to the knowledge of man. But motion is recognized as always proceeding from a source of power, so back of motion man's mind keenly probes until he finds the Mover. Finding that all of the planetary bodies, as well as the myriad hordes of lights in the sidereal system, moved upon known orbits, and that all were mathematically adjusted each to the other, man conceived the idea that Intelligence was guiding and directing this stupendous mass. Since it is impossible to postulate intelligence apart from personality, man's reason led him to conclude that there was a Person of majestic power and authority directing the heavenly bodies. So that even as David sang for the ancients, *"The heavens declare the glory of God,"* Lord Kelvin speaks for the modern mind as he chants, "Truly the undevout astronomer would be mad!"

Thus by the application of reason, man thinks his way through to the God of Creation, establishing by his own experience the credibility of the sacred Word of Revelation, which says, *"God has not left Himself without witness in any generation, for the visible things of creation testify to the invisible Creator."*

The conclusions of reason are, then, to be received as authoritative, unless they conflict with a higher source of authority. The only higher source of authority than human reason that man recognizes and accepts, is divine revelation. If the conclusions springing from the application of human reason are not in accord with the infallible revelation of a living God, intelligence then concludes that somewhere in the line of the application of reason we have deviated from the straight path.

In all these demonstrations of reason pointing to the fact of immortality, it shall be our purpose, however, to keep our reasoning so straight and sure that

in the end we shall coincide with the conclusions of the Divine Book.

Again and again man's reason has justified itself as a safe and a sound guide. A trite, but perfect, illustration of this principle is seen in the discovery of the planet Neptune. For a long while it had been observed that the planet Uranus was deviating from its proper orbit at a determined point in space. The scientific world began asking, "Why," and although many reasons were given, the first definite suggestion came from the pen of a clergyman. As a matter of keen interest, we observe that it was the Rev. T. E. Hussey who suggested a solution for this problem. In a letter to Sir George Airey, the Rev. Hussey proposed the probable cause was some extra-planetary attraction. This hypothesis caused some mild mirth in scientific circles, and was quoted as an evidence of what happened when the clergy interfered in a field so far removed from their logical sphere of natural activities!

Considerably later, the eminent John Adams was moved to make a calculation concerning this disturbance. Noting that it always occurred within twice the radius of its main deviation, he sustained the preacher in his conclusion. When such eminent astronomers as Challis, Encke, and d'Arrest swept the heavens with their mighty instruments where the finger of reason had thus pointed, the planet Neptune was discovered.

Reason, then, is so mighty a guide that it reached out into space 2,700,000,000 miles and directed the eyes of man to a new world that was so far removed in space!

If it is necessary to vindicate by illustration the sanity of the conclusion of reason, we might present to the court the triumphs that reason has made in the sphere of physics. We have long recognized the fact that the complex structure of this universe is purely a mathematical arrangement and re-arrangement of 92 physical elements. The basis of these elements we have named the atom, and reason established the credibility of its existence long before Dr. Millikan isolated the atom and established its reality. Even though we now have a super-microscope, connected with the vision of the X-Ray, that makes the stream of electrons within the atom ponderable to man, we are not more convinced of the existence of the atom than we were when reason alone sustained its presence.

These 92 elements are arranged in a systematic table which is called the table of atoms. Although they are numbered from 1 to 91, five of them were missing for a long number of years. From 1 to 60, all the elements are there in their orderly place in their column. Number 60 is named neodynium. The next element known in relation to this No. 60 is designated as samarium, and samarium is No. 62. Because of the reactions of certain light rays in the spectroscope reason led the physicist to conclude that there must be an element which was unknown to man, but which would fit squarely between the reactions of neodynium and samarium. So they placed the blank in the record, named it No. 61, and proceeded with their counting. The next blank was No. 72. Lultcium was No. 71, but the next element ponderable to man was tantelum, which was No. 73. No. 72 was missing.

These five missing elements were such a challenge to reason, that able men of research never rested until they broke down the mystery of nature and discovered No. 72. This new element was named hafnium. The search continued, until in the year 1932 two American physicists in the state of Alabama completed the triumph, when they found the final missing elements, and sustained the conclusions of reason in this magnificent series of discoveries.

Although reason alone showed those five blanks in the records, this was a sufficient assurance of their existence. The search was continued until the five strange elements were discovered by man, and reason was once more justified in her conclusions.

This reason, which is the best guide that man possesses within himself, establishes the fact of immortality.

In as simple and orderly a fashion as is possible, we will present the conclusions of the evidence of reason as they testify to the fact of immortality.

I.

First, from the lowly grass that covers the earth in a carpet of verdant hue, to the mighty elephant whose thundering tread levels the jungle as he passes, *every living thing serves some useful purpose.* From the simple function of contribution of food to the creatures, up through the benefits conferred by their services in pest control, even the creatures of the wild are the servants of man. The blossom that "is born to blush unseen and waste its sweetness on the desert air," may feed some insect which in turn is devoured by the game bird, which, flying across space, comes within the reach of the hunter's gun, later to decorate his dining-table!

We were amazed some time ago in answering questions in a public gathering, to have a little girl submit one that was really more intelligent than many which the adults submitted. With that wise discernment so often found in the extremely young, she asked, "If everything in the world is good for something, and God made all things to be used, what are rats and mice good for?" When the laughter of the congregation had died away, we asked the girl if she had a pet cat. Being informed that she did have one, we told her to ask the kitty what mice were good for. We said that a cat would tell her that mice were custard pie and chocolate ice cream all in one piece. The little girl nodded her head and said, "I don't have to ask my kitty; I have seen her eat those things."

It is true that every living thing serves some vital purpose, even to the pathogenic bacteria which, when out of place, cause so much distress in the blood stream of man. Every wild thing in its natural condition has a beneficial mission to perform.

In the case of every single order known in this universe, the life purpose of each is fulfilled by the time of its death. Man is the only exception to this rule. Some creatures fulfill their purpose *by* death, as in the case of those edible animals which die to bring life to some larger and more complex creature. Some achieve their purpose in the moment of their death by fertilizing the soil, thus causing other things to grow in their turn.

Man is the single exception to this rule. No man has ever fulfilled his ultimate purpose by the time, or by the fact, of death. Unless we are crass enough to concede that man was created for worm food, or to fertilize the soil, we must admit this fact. We cannot conceive of these latter possibilities being true. How ridiculous to presume that man was created to fertilize the soil, in the face of the fact of fertilization so quickly administered by nature! What value to wait seventy years for 150 pounds of fertilizer, and then to put that in a lead-lined casket and defeat its very purpose! We have always felt a sense of sincere pity for the half-formed intellect that advances this base and beastly conception of man!

There must be a purpose in man's existence!

So reason concludes that since man has not accomplished that purpose by the time of his death, he must continue in some conscious form *to fulfill that life purpose.*

II.

The second observation of reason is that education is never without purpose. Schooling may be without a goal, but not education. It takes a man approximately sixty years of living to be able to function to his highest power during the last ten years of his life.

Sitting in the study of one of the greatest thinkers and publishers in America, who had reached the ripe age of seventy, we some time ago asked him, "What were the most productive and fruitful ten years of your entire life?" Without any hesitancy this man replied,

"The last ten years. I have written more books, concocted more addresses, traveled more miles, and addressed more hundreds of thousands of people between the ages of sixty and seventy than in any ten years of my life." And he concluded with a smile, "And have done it better."

How ignorant we would judge that individual to be who killed himself upon graduating from college, in the mistaken idea that his life was over! Starting in with the orderly introduction of the kindergarten age, going through the grade schools and into the high schools, he has before him the finish of his education. Equipped by the training of the high school for the halls of higher learning, in some college he quickly passes on from experience to experience until he reaches the university. His thinking matured by these last years of scholarly preparation, he stands with the years of training behind him, his diploma in his hand, prepared at last to face the productive future. But somewhere in his mentality a cog has slipped, and he thinks that life is useless with no more classes to attend. So, taking the easiest way out of his dilemma, he releases his spirit from his body and goes to what he imagines is to be an eternal sleep.

With pity more than censure, we would unanimously conclude that the world was better off without so twisted a mentality.

"Why, then," so queries reason, "this long period of earth education, if we graduate into nothingness?"

Those who have truly reasoned this problem through, literally believe that death is a graduation into a life of fruitfulness greater than any we may attain here. Sixty years of education to make profitable the last ten of living. Seventy years of education thus blown out like a candle in a stormy night? Not so! If the conclusions of reason are to be received as authoritative, we conclude that the schooling received here in an earthly life is to be useful in another life hereafter.

III.

Again surveying the situation and weighing the evidence, reason observes the apparent indestructibility of all forms of matter. For example, we take a small lump of black substance called coal, which is complex in its nature. Putting this in a sealed retort, we submit it to heat, and by the action of fire, destroy its form and apparently its substance as well. The residue in the retort is called ash. This gray, despondent-looking mass is apparently all that is left of the gleaming black element we once possessed.

But every chemist knows we have not lost the elements of the coal. If they are carefully released from that retort and captured and analyzed in their higher forms of gases, we see that we still possess all the original elements that composed the coal, but in a different form.

A very common illustration of this principle is seen in what is generally called "dry ice." This is a solid substance which is produced from a gas by man's ingenuity, to preserve our dainty desserts. With a fascination which never loses its charm to the beholder, children love to play with this so-called "dry ice" around the dinner table. They are never weary of their game until the mass of solid, gleaming white substance has utterly disappeared. Is it gone? Our eyes tell us "yes," but our reason says, "No." That same carbon dioxide that was once condensed into a solid, may again be captured and condensed again into the white, ponderable form in which we once possessed it. We have long since learned that many physical substances exist, although they are invisible to the eyes which depend on physical vision.

All matter serves men. Reason cannot conceive that matter, the servant of man, is imperishable; that matter, the servant of man, will continue; *and that man alone will perish.* Though we may disappear from the vision of our friends here in this present order of living, had we the instruments of vision to pierce beyond the veil of death, we would see that, like the gas from the coal or the

vapor from the dry ice, in some other form we live again.

IV.

The findings of Ethnology constitute the fourth line of reason we would briefly introduce.

Ethnology is the science of living races. Everything that may be known about a people at present living, is gathered into the record of this established science under the title of Ethnology.

When there are certain traditions and beliefs universally held by all peoples, the ethnologist concludes that, as a basis for this universal faith, *there is somewhere an established fact.* It is most amazing to find that the fact of immortality is held by all known racial groups, civilized or savage. This primal consciousness of immortality may be attributed entirely to reason, only if we desire to evade the simple explanation of revelation.

Some years ago we were excavating one of the most extensive deposits of Mongoloid burial mounds that it has ever been our privilege to discover. More than two thousand skeletons and hundreds of stone artifacts were removed from this great site. While engaged in this expedition, we found the most graphic evidence of primitive belief in immortality that it has ever been our fortune to view. Although the ossi in all these mounds were buried generally in the left embryonic position, we found one small deposit startlingly different. Fourteen magnificent specimens of battling manhood had been buried sitting up in a circle around the ashes of a camp fire.

It was the custom of this people, when on the war trail, to sleep sitting up around the embers of their dying flames. They drew up their knees, wrapped their arms around their legs, and resting their foreheads upon their kneecaps, they peacefully dozed. Their weapons were placed by their right hands and their left, in a position of instant convenience. Sleeping thus in a circle, if any alarm was given, instantly alert, their combined vision covered every point of the compass. If disturbed by an enemy, they but dropped their hands to the hafts of their weapons, sprang alertly to their feet, and proceeded to battle.

These fourteen chieftains had been buried in this position, with their weapons handy to their grasp. In the study of the position of these sleeping warriors, with the mute eloquence that is sometimes heard from the clarion voices of the dead, *they testified that they waited a call to spring erect and take up the battle where it had been concluded by their deaths.*

The incised tombs of Egypt, the records of Nineveh and Babylon, the Polynesian Caves, and the Viking Customs, all testify alike to this undying hope in the breasts of all men, that there is a life after death. Whether their hope is based upon their reason or upon a primal revelation of the fact of immortality, the conclusions of our study remain the same. This hope in the hearts of all races must be based *upon the fact* of life after death.

V.

The final evidence of reason is found in the amazing sense of balance through which every earthly need is met by a source of supply. The universe is vocal with myriad noises: we have ears to apprehend those sounds. Form, motion, and gleaming color make up this gorgeously variegated world: so we have eyes with which to see.

The lungs with which we are endowed would be fruitless without the girdle of atmosphere that encircles this globe. When thirst consumes our parching frame, there is water to assuage that yearning. When the pangs of hunger gnaw our very vitals, in the orderly process of life there is an abundance of food somewhere in the world for every man's desire.

Every yearning of which man is capable has possibilities of satisfaction! It is credible to believe that Adam, lying by the bank of a stream in ancient

Eden, saw the birds soaring overhead, and was the first man to say, "I wish that I could fly." That desire so brooded in the breast of mankind, that the hour finally came when, taking to himself wings like a bird, man did learn to fly.

Man yearned to pass silently and secretly through the seas on the paths that are journeyed by the fish in the deep. In our generation this has become common. When the aspiration was sufficiently strong, man built himself the body of a fish, in which he can travel through the depths of the sea.

Those who have been separated long periods of time from their loved ones, have yearned for a means of long distance communication. In the radio, the telephone, and the telegraph, that desire is achieved! Man can now speak with power to send his voice completely around the globe, and receive an instant reply.

With the satisfaction of *this* desire, man then began to yearn for a clear sight of the faces of his loved ones as he talked with them, removed by miles of space. Now, two-way television is an accomplished fact, as we can testify from personal experience. Every yearning, then, has possibility of satisfaction.

It has pleased the Creator to fill our hearts with the indefinable quality of love. To each of us in the course of our life there comes at least one object in which we find the fullest satisfaction of that need.

So then, Reason concludes that this universal yearning for life after death is also susceptible to satisfaction! This great faith and desire would never have been planted in the bosom of man if there were not some source of satisfaction in a life after death!

To the query of Job, "If a man die, shall he live again?" Reason, with a calm smile of certainty illuminating her countenance, replies. Her answer coincides with every other authoritative voice which man can heed. In a series of five succeeding articles we shall consider the mighty chorus that cheers the saddened heart with a message of comfort and hope, these many voices declare: "The dead are *not* dead; they are still alive!"—*H. R.*

Good News from Palestine

CHARLES MARSTON, the well-known archæologist, informs us that The Wellcome Archæological Research Expedition now excavating Tell Duweir (Lachish), made a most important find at the end of January. Among the debris from the fires which consumed Lachish when Nebuchadnezzar attacked it in B. C. 588, have been found a number of potsherds with ink writing upon them. Some of the writing is almost as clear as the day it was made, and resembles that used on the Old Samaritan Pentateuch with which visitors to Nablus are familiar. The language is Hebrew, and the inscriptions are now, in the middle of February, being translated by Hebrew Professors in Jerusalem. They are thought to be copies of letters, the originals of which were probably written on papyrus.

Their importance will be appreciated when it is stated that the letters indicate that a great period of tension was existing at the time they were written. Some of the phrases used resemble those employed in the book of Jeremiah in the Old Testament. It is of great interest to note that the Divine name, *Jahve* (Jehovah), occurs several times.

And, besides Hebrew names familiar to readers of the Apocrypha, the names of Jeremiah, Mattaniah, Gemariah and Jaazaniah occur. These are well-known names to readers of the Old Testament, and I am under the impression that most, if not all of them, are actually in the book of Jeremiah. It seems that the writings furnish contemporary evidence in favor of the authenticity of the book of Jeremiah; and, indeed, of all the later books of the Old Testament. Those acquainted with critical commentaries on the Old Testament will appreciate what a revolutionary effect this discovery is going to have upon this class of work.

Dualism and Interaction in Psychology

THE author of this editorial has already published articles and notes on psychology in this magazine. Thus some things may be a repetition of thoughts that have previously appeared in these columns. But here they are put in different form. Moreover, the matter is most important in view of the bad psychology that is taught today in many books and articles and institutions of learning. So we shall proceed with our thesis.

What is that view of human personality which accounts adequately and reasonably for all human experiences and which, by that very token, satisfies the highest aspirations of the human soul? We reply, it is the view which holds that man, by his very makeup, is composed of two distinct entities, namely, body and mind, these two entities being so conjoined and integrated as to make him one self-conscious personality. This view is what is known as Dualism, involving Interaction. It is our purpose to uphold this view in this article.

Of course, we do not claim that we can resolve the mysteries of mind and matter, nor solve all the problems of epistemology. No one can do that. What we call *sense perception* was an insoluble enigma to Thomas Huxley, while the *freedom of the will* was a Sphinx's riddle to Herbert Spencer. Just how we can see, hear, think, know ourselves, and feel, we do not know; but that we perform these acts we *do* know. *Cogito ergo sum*, said Descartes, and he was right. Dualism in psychology accounts for all these experiences effectively, but does not explain their ultimate mystery.

At this point we desire to say frankly that we believe in the reality of substance. It is not merely a "form of thought," as the Berkeleian idealists contend, but is an objective reality. The material universe, once created by the Almighty, would have been a real universe of matter even if no human beings had ever been created. We accept the general consensus of human conviction that matter has a real objective existence. If it has not, practically the whole human race is deluded into thinking it is real; but we cannot believe that the Infinite Being who brought the cosmos into existence would have imposed such a wholesale hallucination upon His rational creatures.

Thus we cannot believe in the speculations of some modern scientists that there is no actual material substance; that matter, when reduced to its ultimate reality, is composed of nothing but centers of electrical force. How could *nothing* have force? We know of no form of energy in the universe which is not connected with some form of substance. For example, electricity must always have something substantial to operate with and upon. Moreover, it is impossible to conceive of that which is impalpable ever becoming palpable. Thus we hold that the human body, like the material universe, is a real material substance or entity.

Neither do we have any hesitancy in calling mind a *substance*, even though some people may hold up their hands in dismay at the statement. But remember, mind is not *physical* substance; it is *psychical* substance. Therefore, it is so constituted that it can possess and exercise self-consciousness and its many other psychical functions. The best definition of mind we have ever seen is this: "Mind is self-conscious substance." It might be put more fully: Mind is self-conscious, self-determining and thinking substance. If there is thought, there must be something that thinks. Back of all phenomena there must be noumena; there must be a something. We call it in English, "the thing in itself." In the German we call it "das Ding an sich." Thus the mind is a thing, a noumenon, an entity, an essence. In distinguishing it from *physical* substance, we call it *psychical* substance.

However, this dualism of mind and matter in human personality is not one of antagonism; no, indeed; but one of integration and co-operation. Of course, sin has caused some discord between the two entities, but ultimately, as they were originally organized, they work together in the monism of a single personality. Here is where we have what we call interaction in psychology.

Now we maintain that materialistic monism in psychology is an impossible theory. In the first place, if there is no such a thing as mind, the monist has no right to the use of the term *psychology*. It is a misnomer. The word "psychology" is derived from the Greek—*psuche*, which means soul, and *Logos*, which means a discourse. But if there is no soul, the term psychology stands for no reality, and therefore the monists should find some other term for their so-called science. Their so-called psychology is nothing but physiology. Let them be scientific and use the right kind of scientific nomenclature.

Again, we hold that no one can explain man's *mental* experiences on a purely physical basis. For example, how can mere matter, inorganic or organic, become self-conscious? How can it think, reason, experience the emotions of joy, sorrow, pity and love? Why, you cannot even explain the common experience of sense perception on the ground of mere materialism. Let us follow the process somewhat minutely in a concrete case.

We will assume that you are looking out into your rear yard. You see a tree standing out there on the lawn. Now what is the process of seeing such an object? Well, whether you accept the corpuscular or the undulatory theory of light, or any other theory, that process is as follows: The waves of light are somehow conveyed from the tree to your eye; they enter the pupil; pass through the crystalline lens and the several humors of the eyeball; form an upside-down image on the retina in the rear part of the eye; then that image is carried by the optic nerve back to the cortex of the brain. Thus far you have quite clearly traced the physical process. But now a wonde occurs. Behold, the physical proces breaks out into your psychical consciou ness, and you declare that you see th tree; and, lo! when you go out into th yard, you find the tree there. Now, how i the passage from the unconscious physica process to the conscious mental exper ence accomplished? What is the bridg that spans the chasm between the un conscious and the conscious? On a pure ly physical basis there is and can be n explanation. Right here was Huxley' great conundrum, which he said ha never been solved and which he though never would be solved. He was thus mys tified because he was a materialist.

On the ground of Dualism, however there is a clear and reasonable way o accounting for the physico-psychica phenomenon. Just accept the doctrin that the mind is a distinct reality jus as matter is. Then, since the mind, a self-conscious entity, resides right there in the center of the brain, it at once re sponds to and cognizes the stimulus tha has been borne into the brain by the atomic process, and thus makes the proper mental reaction, which is, "There is a tree there." Thus the mind-body problem, which is so troublesome to the materialist, is effectively accounted for by the doctrine of Dualism.

It is indeed beautiful, even thrilling to note how the mind reacts to the various sense stimuli which reach it. Now the mind-body personality sees an object through the optical process. Now it hears a sound through the auditory process. Now it feels palpable substances through the tactile senses. Now it perceives odors through the olfactory route. Anon it tastes food and drink through the gustatory apparatus. One might well say that the senses are the gateways and conduits from the outer world of objects to the inner world of mental awareness. Like the operator in a central telephone station, that self-conscious agent, the mind, is on the alert for every call that comes from the external world. How else can any one explain all the mind-body experiences of us human beings?

One of the most outstanding mental experiences of human persons is that of self-consciousness. If we know anything at all, we know that we know ourselves. Each one of us is an egoist—though, of course, not an egotist. We have I-hood, Self-hood. The ego or the self can objectify itself. How we can accomplish this exploit is a mystery, but we know that we do it, and do it intuitively and without effort. The mind is simply so constituted by the power that brought it originally into existence as to be able to be both subject and object.

One of the strangest eccentricities and dislocations of human thought is the fact that the behaviourists of the J. B. Watson variety have the temerity to deny this most outstanding human experience of self-consciousness. The advocates of behaviourism have been effectively handled by the following psychologists: William McDougall, James B. Pratt, J. W. Buckham, Louis Berman, A. A. Roback, W. H. Johnson and O. M. Norlie. Dr. Buckham perpetrates this witticism on the behaviourists: "The attempt to get rid of consciousness is like trying to escape from one's shadow; it can be done only by going into the dark." His book, *Personality and Psychology,* is certainly worth while.

But Dualism has no difficulty in estimating the fact and value of self-consciousness, because it is the true psychology which accounts adequately for the whole ambit of human experience. It assigns an adequate cause for every effect and phenomenon, whether corporeal or mental.

But man has other psychical experiences and performs other psychical functions besides and above those that come to him through the sensory system. Let us canvass some of these strictly mental phenomena. Man can reason; frame syllogisms; draw logical conclusions and inferences. Can mere matter carry on such processes? Man has social propensities; he desires the companionship of his fellowmen; he is not always satisfied to be alone; he also has the altruistic proclivity, and so desires to be helpful to those around him. Can such desires and feelings be accounted for on a purely materialistic basis? Man is also an ethical being; he is capable of making moral distinctions; in many respects he differentiates between right and wrong; when he does right, his conscience approves his conduct; when he does wrong, his conscience chides him. Can mere matter discern right from wrong? Let us also note that man loves; and he almost intuitively distinguishes the different kinds of love of which he is capable—love for his fellowmen in general, the love of special friendship, parental love, sexual love, and love for God and the eternally good. Must not man have an entity that can function in these various ways? To get it out of mere bodily organization is tantamount to getting something out of nothing. But the old Latin adage, *ex nihilo nihil fit,* is just as true today as it ever was. Man has also a spiritual faculty. We use the term faculty (from *facio,* to do or perform), not as a part of the mind, but as a special functioning power of the mind. While some people have this spiritual faculty in a very feeble measure, yet many millions of people in the world's history have had very real and very precious communion with God, and they regard such communion as their most sacred experience. This spiritual experience also includes the assurance of pardon, salvation and eternal life. Can such high and holy experiences be rightly assigned to the sole action of the senses, molecular motion, or the neurons, the glands and the viscera? Dualism can account for the whole gamut of conscious human experiences; materialism can account for no experiences which have a *mental* aspect.

Let us give attention now to Interaction—that is, to the intimate relation between the mind and the body. Dualism does not slight or ignore man's corporeal organism. It clearly recognizes the close relationship between physiology and psychology. Indeed, it might be described as a physico-psychical science. The nervous systems of the human body,

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with their ganglia and neurons, may well be the conduits through which external stimuli reach the inner world of the mind. So closely are the mind and body conjoined and related that it is usually true that what affects the one affects the other. It is probable—we say this somewhat tentatively—that the human mind does not, perhaps cannot, function *in the present life* without its mate, the human body. If it is able to function self-consciously after the death of the body, we are persuaded, through our study of both theology and psychology, that it must be enabled to do so by a special act of divine power and grace. The mind was not created originally to function in a disembodied state, but in connection with its companion-piece, the human body.

By a simple illustration, which may easily be a real experience, let me prove the doctrine of Interaction between mind and body. When you feel physical pain, you cannot think well. On the other hand, when your whole physiology is in a normal condition, how well you can carry on your mental processes! So we see that the condition of the body affects the mind.

It is just as true that the mind affects, and in many ways controls, the body. We have often used this illustration in the class-room. If one of you students, before starting to Recitation Hall, should receive very bad news, news that depressed your spirit very much, it is not likely that you would walk in a very springy manner, but would probably drag your feet along. On the other hand, if you should hear some very joyful news, how springy your steps would be!

Then, too, by means of the mind's conative power, it is able in many ways to control and manipulate the body. If you will to do so, you can lift your arm to a horizontal position, close all your fingers but your index finger, and crook it three times. Try it and see. Without a mind endued with will power, such an act never could be performed. Remember that it was performed consciously and volitionally.

As a morally earnest person, I am led to say that the mechanistic psychology taught in some of our academic institutions is most dangerous and harmful. In a certain state university the professor of psychology taught determinism in his class-room. He declared that one could not be scientific if he did not believe in determinism in psychology; that is, that the human will is not free. Then he went further and declared that no one is responsible for what he does; even our criminals are not responsible for the crimes they commit! What effect will such teaching produce on the young people of our country? Are you going to pay your taxes willingly to help along teaching that will tend to break down the *morale* of our young people?

Would it not be far better and nobler for our teachers in all our public and other schools to stir up the sense of freedom in youthful minds; to tell the young people that they are not mere automata and robots, but are free moral agents and hence are responsible for their actions? Would not that be likely to make stalwartly ethical young people?

Suppose we have a young boy in our home who is to be reared for future citizenship in this country. One day he does something wrong. We call him to account for it. He begins to whimper, "Papa, I couldn't help it!" Then suppose we should say to him, "No, my boy, you couldn't help it! You can't help anything you do! You are a mere machine!" What kind of a citizen do you suppose he would become under such a regime? But suppose we should deal with him in a better way by saying: "Well, perhaps in this case you couldn't help it, because you didn't know better; but now you know it is wrong, and so the next time you *can* help it, if you *will*. You are responsible for your conduct. You are not a mere machine. God has given you a will, and He intends that you shall use it." Would not such training be more apt to develop strong and sterling moral character and good citizenship?

The following incident is well authenticated. We have it from Dr. Henry Clay

Morrison, President of Asbury College, in a recently published book. A professor in one of our universities said to his freshman class at their first gathering: "If you young people have anything that you call souls, you may as well hitch them outside before coming to this lecture room. You will have no use for them here."

If one wanted to be a little "smart" and facetious, one might say that this professor was not up-to-date. Now-a-days people do not *hitch*; they *park*. But how much more reasonable and inspiring it would have been if this professor had said something like this to his incoming class: "You young people have souls or minds. I hope you will use them in right ways for intellectual and moral purposes." The kind of teaching needed today, as it always has been and always will be, is the teaching that will brace, fortify and inspire the more sterling qualities of young manhood and womanhood.

The denial of the soul and of the freedom of the will certainly produce moral anemia in young people. Namby-pamby psychology and ethics will breed namby-pamby character. And that is not the kind of citizenship needed in our country.

The doctrine of Dualism in psychology affords rational ground for the doctrine of the continued existence of the soul or mind after the demise of the body; for if the soul is a real entity, and one that can be distinguished from the material of the body, then it would not be likely to be annihilated at the death of the body. Being an entity—that is, a real noumenon—it would never be destroyed in the sense of being annihilated. No real substance in the universe is ever annihilated, as far as we can determine. Forms may change, but substance never.

Moreover, Dualism holds that the mind is a unity. Unlike material substance, it cannot be divided into parts. Whenever it functions, it functions as a whole. When the mind thinks, it does so as a whole. When it reasons, it is the whole mind that reasons. When it wills and chooses, it is the whole mind that wills and chooses. A mental faculty, as has been said, is not a part of the mind, but the whole mind functioning in a specific way. That being so, the mind, after its release from the body through death, preserves its entirety, and therefore is able to function with all its native powers.

But materialism, which denies the reality of the soul, and holds that man is composed of only matter, crushes all hopes of life after the dissolution of the body. It must aver that "it is all of life to live and all of death to die." And that surely is a depressing view. There is a much higher conception. Call it "wish" theology if you want to, we much prefer the conviction of our poet, Longfellow, when he wrote so rhythmically:

> Life is real, life is earnest,
> And the grave is not its goal;
> Dust thou art, to dust returnest,
> Was not spoken of the soul.

And Lowell says:

> Perhaps the longing to be so
> Helps make the soul immortal.

But the inspired apostle puts it in still better phrase:

> For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

That doctrine is surely most heartening and uplifting, whereas the doctrine of annihilation is a most depleting view, and raises the anxious question of Job, "If a man die, shall he live again?" without the ability to answer it.

How did man come by his dual nature? We are disposed to believe that the Biblical account of man's origin gives the only adequate explanation of his dual personality. Gen.1:27 says: "And God created man in His own image; in the image of God created He him." This must refer to man's mind or soul—to his psychical nature; for God has no material body. In Gen.2:7 we read: "And the Lord God formed (*yatsar*, fashioned, moulded) man out of the dust (*aphar*, finest material) of the ground, and breathed into his nostrils the breath

of lives, and man became a living being." From these statements we may draw the reasonable inference that we have the origin of human psychology in its vital relation to anatomy and physiology. By that act of divine inbreathing, the human mind, previously created in the divine image, was vitally integrated with the moulded human body, making man a dual being, composed of mind and body, with the most intimate interaction between them. Therefore Mentalism (the view that the mind is a real noumenon) assigns an adequate cause for the grand effect, namely, that man is a self-conscious, thinking, conative and immortal personality. This is also an uplifting doctrine.—*L.S.K.*

What Bible Christians Believe

The Holy Trinity

THE Lord our God is *One God.*" The unity of God can not be too much stressed.

The Scriptures of the Old Testament present an unbroken protest against belief in many Gods. Polytheism was absolutely taboo. The very first thing accentuated in the Decalogue was the fact that there is one and only one God. All the religions of the world outside of Religion revealed by Jehovah was polytheistic. There was a god for every phase of nature and life: gods of the seas and the seasons; gods of the winds and the tides; gods of the flocks and the fruits; gods of war and of peace. Polytheism is idolatry. The Christian hears the thunder tones of God: "Hear O Israel, the Lord our God is one Lord" (Deut.6:4), and holds unwaveringly to the unqualified *Oneness* of God.

Where, then, is there room for the doctrine of the Trinity? Nothing is surer than that the doctrine of the Trinity is as emphatically taught in the Bible as is the *unity* of God. Such scriptures as 1 Cor.2:11-13 very clearly imply triuneness. Here God definitely authenticates Himself as *Triune.* "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God; which things also we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

Before the writings of the Gospels and the letters of St. Paul, already the Trinity was a fundamental belief in the Church. Out of the belief of the Church comes the testimony of the early writers of the New Testament. There was a clear differentiation between Father, Son and Holy Spirit. There was no wavering on this point though the form of stating it created much controversy.

From the third century the Apostles' Creed has been accepted by the great Christian Church, even though apostate minorities have rejected it. It has by no means been easy to formulate triune reality in Christian thinking, but the foundation fact has been held tenaciously by the Christian Church through all the history of the Christian Church.

Theological formulations have swung now to one extreme and then to the other yet the Church as a whole agrees that God the Father is a fact; that God the Son is distinct from God the Father, but that He is a fact; that God the Holy Spirit is a fact to be accepted with all positiveness, though God the Spirit is by no means to be regarded as identical with God the Father or God the Son.

The Spirit, the Son, the Father, each inheres in the Christian Faith and together they constitute what we term *God.* You can not be consistent in recognizing the fact that the God-idea has involved through all the years *Triuneness* and then deny the triune concept. God eternally exists in the unity of three personal principles.

However imperfect any formula for the Trinity has been, the faith of the Church has accepted the *idea* as absolutely imperative to any true understanding of who God is and what He does. The Apostolic Church had its birth and development while permeated by faith in the Trinity. It was no dogma introduced in later centuries. It was there, inherent in the very God-idea that controlled the thinking of the Church.

The New Testament books reflect the consciousness of the early Church. Any student of the early history of the Church will find that a triune consciousness obtained from the very beginning of the Church. The teaching of Jesus necessitated the triune conception. He spake over and over again of God as *Father.*

Not less definitely did He represent the Holy Ghost as personal and the one true teacher. "When He the Spirit of truth is come He will guide you into all truth." "And Jesus when He was baptized went up straightway out of the water: and lo the heavens were opened upon Him, and He saw the Spirit of God descending like a dove and lighting upon Him: and lo a voice from Heaven saying, This is my beloved Son in whom I am well pleased" (Matt.28:19). "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (John 15:26). "But when the Comforter is come whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of me." Could anything more clearly teach Christ's own conception of the triuneness of God?

John 16:13-15, "Howbeit when He the Spirit of truth is come He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear that shall He speak and He will show you things to come; He shall glorify me for He shall receive of mine, and shall show it unto you." 2 Cor.13:14: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all." Eph. 2:18: "And through Him we both have access by one Spirit unto the Father."

What could be clearer than that God has manifested Himself as *Father, Son and Holy Spirit,* each distinct, each personal, and actually *"One in Essence equal in Power and Glory."* God's threefold self-manifestation is a marvelous aid to a full and close fellowship with God. The Fatherhood of God emphasizes one of the most precious of all relationships and gives us a sense of nearness to Him nothing else could give. It implies provision, protection, and over-ruling power that gives comfort and assurance.

In the prologue of St. John's Gospel we have the pre-existence of Jesus Christ clearly set forth and here we have a true ground for belief in a community of being in God. "The Word was with God and the Word was God." Later the Holy Spirit is presented in such parallel relations with Christ, in nature and power, as to leave no question regarding the fellowship which God the Son and God the Holy Spirit sustained with God the Father. We note also the "plural of majesty" set forth in the declaration of God when He said, "Let *Us* make man in our own image."

We have further evidence that Jesus Christ and the Holy Ghost were equally related in the great work of self-revelation that God accomplished and also equally related in the work of *Redemption.* The *manifested Trinity* inevitably led to the Trinity of Being. The threeness expressed in *Fatherhood, Saviourhood and Holy Spiritual power* must necessarily have a rational ground and source in the being of God. The Logos doctrine of St. John affords a true basis for the Deity of Christ. There is nothing that could possibly clarify the conception of God more perfectly than the *Incarnation.*

No illustrations can perfectly embody the triuneness of God as Father, Son, and Holy Ghost. Nevertheless in its

practical application the idea of triuneness wonderfully enriches all religious conceptions of God and establishes a consciousness of true relationship with God nothing else could do.

The vitality of the doctrine of the Trinity is marvelous. No doctrine has been subjected to more heated antagonisms. The validity of no religious doctrine has been so assailed. Its vitalizing power and its energizing effect on the souls of men becomes beautifully apparent when we contrast the activities of spiritual organizations that accept the Trinity as a fact and act upon that fact, with ethical societies even if they go in the name of a church that deny the Trinity as a reality.

We are assisted in applying the truths of Redeeming Grace when we see God as *Father* sending His Son to achieve salvation for a lost and rebellious race. We can understand God as Redeemer better when we accept the fact that Jesus Christ was God's Son voluntarily coming to our sinful race and taking upon Himself our form and flesh in order that we might know Him and the vastness of His love, and then suffering in our stead on Calvary's Cross for our sins. Then, too, how much clearer the thought of the *New Birth* becomes when we contemplate the Holy Spirit as *applying* Christ's work on Calvary to our own souls.

We can gain at least a little conception of how Christ took our place and suffered for our sins, died and rose again for our justification.

Without this threefold conception of God we would be hopelessly baffled in all attempts to understand what salvation means and how it is accomplished. What a glorious sense of Divine guidance, when we think of the Holy Spirit as interpreting truth to our understanding and actually achieving for us a *new birth.*

Probably we will not be greatly benefitted by any attempt from a metaphysical standpoint to analyze and define the Trinity. But practically we will be immensely helped by thinking of God as Father, Son and Holy Spirit. We get close to God when in fellowship with His Son, Jesus Christ, who "is touched with the feelings of our infirmities." A sense of sympathy is awakened as we walk with Christ through the avenues of life filled with blessed impulses and a holy urge born of the Holy Spirit.

It is no more difficult to explain the Trinity than it is to explain God. No one can explain life, yet we know we have it. What we need is a growing reverence and even *awe* in the presence of God the Father. Then we need a sense of adoring thankfulness as we stand in the presence of the *Son of God,* who is our Saviour and Intercessor. We need the mighty *urge* or *drive* of the Holy Spirit in our soul and thus will we feel a sense of God's nearness and by all this we will be transformed into the likeness of our Blessed Lord and Saviour. It is only because we were created in the image of God that we are able to *know* Him at all. To know Him is to worship, adore and love Him.—*A.Z.C.*

St. Sophia, the magnificent church edifice of Constantinople that was made over into a Mohammedan mosque when the city was taken by the Moslems, is being restored to its primitive condition. The plaster that the Mohammedans put on to obliterate the mosaics depicting Christian subjects is being removed, and the building will look much as it did before its 500 years of defacement. It is not to be used as a church, however, but as a museum of Byzantine art.

"The Lord-believing Place" is the name which a village in Korea has adopted. It has the unusual reputation of having a population entirely Christian.

The Telugu Village Mission has evangelized 740 heathen villages in the last fourteen years, and in them organized 96 churches, the largest of which has a membership of 280, and the smallest, of 3.

The Human Response to God

THE cosmic universe is a manifestation of fact, fact in creation, in relationships, in ideal and in progressive purpose. The supreme emergence from this congeries of fact is the personal revelation of God to men. In a former paper we discussed the fact of the divine revelation to men and the stages of its historic development. The human approach to God is the large converse of this revelation, as well in spoken oracle as in a written Word. The motions of divinity everywhere affect humanity.

The life of the universe consists of reciprocal realms of intelligence, one of absolute loftiness and intelligence, and one of elemental intuitions, evolving intellections and waxing emotions. So far as our minds can penetrate into the divine order, this is seen to be the basis on which the universe of being is settled, God moving on men, and men, in their turn, moving on God. In this way, from the beginning, the channels of inspiration have been opened up. Also from the beginning this was the prophecy of the Incarnation. The evangel, though representing the preponderance of divine grace and power, is the result of historic reciprocity.

However, it will not do to say that all history has been inspired, or even that all history has carried elements of revelation; but all true and coherent history has testified to the presence in contemporaneous thinking and living of the consciousness of the reciprocal relations subsisting between the absolute and the becoming intelligence of the universe. This consciousness and its urge are the primeval and enduring motif of theology, which has sought to register the movements of divine grace and human faith. The attitudes of the divine Self in revelation are those of both sovereignty and condescension: nor has the human mind, even in its most rudimentary stages, been as a photographer's plate to take only mechanical impressions; it has shown its characteristic inclination which St. Paul describes as "feeling after God."

The approach of the divine toward man in revelation, if expressed in terms, will serve to indicate the direction of the human response. Both logic and history point to the fact and atmosphere of immanence as accounting for the earliest awakening of the human intellect to the existence of deity and to the tokens of revelation. When the schools of interpretation, clerical and critical, shall have accomplished the elucidation of the Genesis words: "And God breathed into the nostrils of man the breath of life, and he became a living soul," an end will have been reached in the controversies of the beginning.

The critics of tradition who seek to derive the God-sense through fetishism and nature worship do not allow any form of divine immanence with beginning man; but our best, and, indeed, our only dependable, records present the earliest interviews between the Creator and the creature in the form of conversations which cannot be construed otherwise than as the record of inward motions and apprehensions. The challenge of nature as a means of divine disclosure must logically have fallen sharply after the emergence of the inward sense. This especially became true when the inward voice became less distinct, or the emphasis of the divine immanence was withdrawn or weakened. To the major sources of the God manifestation which subsisted in man's primeval state may be added another, which, in fact, partakes of the nature of immanence, but which serves in the more open stages of activity, and that is the testimony of life in itself.

The phenomenon of life must ever have been a reminder to early man of the deity, even when there was no oracle touching the beginning. Doubly so, when life began to express itself in the arts

and in social organisms, its appeal to a divine original became insistent, if still complicated and productive of confusion in multiplying false images of itself in the effort to realize the divine.

The blight of natural theology has been that its authors have never been able to create a concept of deity that rose above the level of their own passions and lusts. The true God must come from without, not from within. The literary records of creation and primeval thought, as contrasted in the Genesis stories and those of the Assyrian epics, doubly show the divinity of the Genesis writing, in that the God of Genesis is a serene, all-wise and self-contained Being, while the gods of the Babylonian epos are miserable abortions of a sensual and benighted intellect. The God of Genesis came by way of Sinai and the theophanies vouchsafed to the patriarchs from the beginning. The welter of Babylonian gods, "crouching like dogs in their kennels," came by the way of temples polluted by lustful priests and suborned to the pride and ambitions of blood-thirsty kings.

The human response in revelation is the psychology of thought motion and activity written over against this going of the divine. To begin with, instinct is the human power which acts in the realm of the unexplored, the immanence of the undefined supernatural.

In the age of Sir William Hamilton, the metaphysician, the question was seriously asked: "Are ideas innate?" An affirmative answer would revamp the whole doctrine of instinct, and would make the human mind the real *macrocosm.* Ideas are not innate; the very definition of the term *idea* establishes the contrary. Ideas must be brought into the brain from without.

Nevertheless, there is in the brain the norms or moulds of ideas and these, at the introduction of outside images or suggestions, are, at once, brought into productive use. The reaction upon the brain of emotion or other movements in the body results in more or less definite perceptions. Emotion has had its place not only in experimental religion but also in the processes of revelation. The *charisma* of prophecy was an engulfing emotion.

In the highly figurative, but thoroughly comprehendable language of early Genesis, the cooperation of immanence and instinct has a perfect illustration. After the creation of man he is placed by the Creator in the garden, and is left in the consciousness of the one restriction placed upon his liberty of action, namely, use of the forbidden fruit. Whatever that may have signified, it spoke to him through the medium of instinct, the same medium through which he received the earlier divine communication touching the occupancy of the garden. This office of instinct is not to be understood as the passive function of perception or feeling; but as being these under a divine immanence, which, in its turn, is more than the necessary ubiquity of the divine manifested in nature and life. I am well aware of the theological distinction between the terms immanence and transcendence; but God is both immanent and transcendent in His creation.

It is enough to add here that there was something alive and active in the feelings and instinct of man before sin came to have dominion over him that went out with his fall, or was blunted and darkened from the effects thereof. In this healthful primeval sphere of instinct and response the early drama of Genesis was enacted.

In a volume printed several years ago, I discussed the rationale of the record of the creation and fall of man, with particular reference to the language and character of the narrative. It has long seemed to me that the writer of the story of the creation and fall of man was shut up to the manner and letter of his composition. The language is clearly not literal, and yet may be nearer the letter than we can now understand; but, in any case, the masters of world composition may be challenged to

reate a form of discourse so perspicu-us, so direct, and so effectively address-l to the perceptions. The religious ges which have been instructed by it ave testified to its fundamental moral orrectness of its details and the illu-ninating power of its truth.

In the last decade of the nineteenth entury there came into my hands a olume fresh from the English presses. was professor Thomas Huxley's *Sci-nce and The Hebrew Traditions*. This reatise which denied the whole basis of lebrew tradition and Scripture gave ie heavy concern in those years so exed for the cause of revealed truth. I as both disturbed and resentful over s finesse and boldness. That was little ss than half a century ago. During ne writing of this editorial, I have re-ead the chief section of this monistic ssay; but with feelings almost akin o pity. The march of criticism and in-erpretation during the fifty years that ave passed have given to the screed n aspect of beggary and puerility.

It was through the medium of im-anence-quickened instinct that reve-ation emerged in the beginning; nor ss through its vista came worship nto its attitudes and walks. Necessa-ily, the earliest forms and offices of orship were individualistic. Out of the xperience of this worship came faith, hich widened the inflow of revelation nd the consciousness of the divine im-anence. Then it was that "men egan to call upon the name of the ord." In connection with these obser-ations, it always should be remem-ered that the infancy and isolation of he primeval mind tended to give it lertness and deep penetrativeness.

From very early antiquity, as it ap-ears, revelatory concepts began to take ettled oral forms. In other connections have shown how these forms almost ertainly, through a divinely guarded radition, found place in the chapters f Genesis. A responsive literary atti-ude and a backward glimpse of historic ympathy will reveal in the Genesis language, not only the fact of tradition-al situation, but will also assure the reader of the surviving verbal forms of a most ancient vernacular. These were the oracles of a pre-Mosaic, and pre-patriarchal beginning, left unaltered by the cosmologist and historian of Israel. Revelation is revelation, from whatever time or place derived, and it becomes absolute when validated of divine prescience and providence.

Another stage of human response in revelation came through the intuition of sacrifice. This situation developed logically, after instinct and consciousness had quickened the sense of contrition concerning the violated commandment. Sacrifice became the earliest letter of appeasement and atonement. We are probably led to think that the sacrifice was the most primitive expression of the religious sense; but this is most unlikely as a fact. Taking the sacrifice of Abel as the initial historic blood offering, we must understand that, chronologically, it came in the second century after the era of Eden, when human life represented a truly ponderable increment in its generations, when tribal lines were extending and cities were being built. Moreover, the narrative itself clearly indicates that the altar of Abel stood for a large and prophetic concept of revelation and the truth it was to bring. By that time, instinct, under the incoming of the divine, had gathered to itself the results of experience and knowledge. The sacrifice was conceived of under the influence of that argument of the divine approach which already we have referred to as the argument of life in itself. This was epitomized in the tree of life, planted in an apartness amongst the other trees of the garden. Early man saw in the blood sacrifice with which he sought to approach deity the symbol of his own life, broken and made a pledge of his faith. This was distinctly the line of Abraham's approach to communion and friendship with God. This experience awaited the fulness of the Living Sacrifice.

Passing by, with but briefest references to, the appeal of literature and the voice of art as exhibits and excitants of the human approach to deity, and as channels of a recognizable, though not canonical, revelation, we come in sight of the seat of the living oracle, the dispensation of prophecy, the channel of direct verbal communication in revelation. It is not agreed amongst authorities as to how far we may go in ascribing an element of inspiration to the higher forms of literature. It is perhaps a matter that shall never be agreed upon. Furthermore, it is one that does not need to be agreed upon. It is an open question of sentiment and judgment for which no canon has been set. But, more and more, it is realized that the leavening thought of the wise heathen, and other masters of that literature which is classed as profane, has come from the realm of empowered spirit and is profitable for the girding and quickening of the reverent minded. Culture has not erred in bestowing this glory upon the usufruct of its centuries.

Out of these and other like considerations has come that which we may describe as the ultimate of civilization, a residuum of thought and history which has brought the race to a situation in which the tragedy of choice and responsibility has been developed to the maximum. And, perilous as this culture of civilization is, it is yet like that antidote of disease which is, advisedly, taken into the body as being both corrective and poisonous to the tissues, its results depending upon therapeutic conditions and dispositions. A little learning is a dangerous thing, and much learning may easily become madness in the mind of the irreverent, while reverent learning contributes to edification. Inspiration has not spurned to walk in this path.

The two-fold element which is found residing in Hebrew prophecy opened a large channel for the moving together of the human and the divine mind in revelation. The lips of holy men spake to the moving of the Holy Ghost. Through manifold processes of instinc faith and thought, stirred under in manence of the supernatural, the ra had developed men who could endure see God and stand in his stead befo their fellows. This situation was th product of time, whose fulness surge into realization in the fastnesses of J dean hills. "Let us make man," sa Elohim in the beginning of human tim Humanly speaking, the task of th Maker was a long one. It consisted i causing the divine life to flow into th life of created man. In the prophet came those types of spiritual gianthoo in which the Creator could stand fort in formula, and through whose lips h could speak in authoritative utteranc In this manner had the human advanc brought itself into the consciousness o the Godhood.

As the climax of human advance i revelation, here must be set far abov the foregoing presentments the Goc hood-Humanity miracle of the Incarna tion. The benign forces of the univers met in the Galilean Christ; not onl those forces which were eternally di vine; but those which had become di vine under immanence of grace. Th sanctified will of the race gave itself t the Bethlehem Birth. In this stands th title, "Son of Man," most constantl self-applied by the Master Himself. I the docile words of Mary to the Angel "Be it unto thine handmaiden according to thy word," is not only submissio but contribution. For a thousand years the Holy Ghost had winnowed and chas tened the fiber and blood of matriarchs from Ruth, the Moabitess, to Mary, th Virgin of Nazareth, and, in the fulnes of time, this chastened humanity wa given to the Incarnation. The human side of the Christ life has never bee fathomed in our theology nor appre hended in our faith. Beyond doubt, it i to be the theme study of redeemed men assembled throughout eternity, wit angels in the heavenlies. This is th manifold wisdom of God, which angel desire to look into.

The creative results of the Evangel, the immediate impulse of the Incarnation, have infinitely widened the avenues of the advance of humanity into the revelation. The tabernacle of God has descended from heaven to be with men. Cumulative Bible proof has written a new canon and the Pentecost, remaining with a multitude of the inner circle, has fruited into a new Acts of the Apostles.—*H. M. DuB.*

Dare We Hope for a Second Probationary Opportunity Beyond the Grave?

DONALD HANKEY said one day to the English tommies, just before they charged, "Men, if you are wounded, it is Blighty; if you are killed it is the resurrection."

In similar vein, and a little more definitely Private "Pete" said, "The men do not pray very much, and they do curse a good bit; but the men in the trenches know that they are right with God because of what they are doing, and even if they should die cursing they would go straight to heaven."

A Scotch chaplain defines his thinking more carefully. He asks the question, "Does every one who dies fighting for his country go straight to heaven, regardless?" He finds it necessary to reply to this query negatively, but adds: "A soldier who dies in his sins cannot go at once to heaven; but death does not end his chance of repentance. Life on the other side begins just where it leaves off here. The same man is over there, and repentance is just as possible to him over there as it would have been if he had continued to have lived here. God's love pursues men ceaselessly, there as here; and even in the deepest depths of hell God's love pursues, pleads, saves."

There is behind these opinions, undoubtedly, a problem which Christian thought must face frankly. It is that there is often something good in the worst of men, just as there is nearly always something bad even in the best of men. Life in this world seldom, if ever, seems to have become either absolutely good or absolutely bad; and in addition to this circumstance the social and hereditary pressures toward good and evil, as experienced by different men, seem not to be equal. They are in fact exceedingly unequal. In view then of this indeterminate character of life, and of the great inequality in moral opportunity, are we not driven either to universalism, or to the affirmation of a post-mortem probation?

There are doubtless several men, who, like those quoted above, would answer this question in the affirmative. I cannot do this, both because I do not find any warrant in the Scriptures for the view, and because it does not satisfy my reason. If life in the next world be just a continuation of this, what is the reason that almighty God has separated the two forms of existence by an experience so excluding as that of death? Childhood shades into adulthood. There is no mutually excluding cleavage between the two because the major purpose of life from infancy through to age is the same. If, then, there were no epochal significance in the cleavage of life at death, why the separating experience? This will be a difficult question to answer both for the universalist, and for the exponent of the second probation. If life is immortal, and continuous from infancy through eternity, as they teach, what is the significance of death? Either it must mark an epoch, and serve a purpose in the divine plan, or it is there without any purpose and becomes a serious irrationality in the universe.

Notwithstanding the evident necessity of our conclusion above as to the irrationality of any opinion of death which sees it as serving no major moral purpose in the universe, there is nevertheless an instant appeal in the constancy and sweep of the Divine love set forth by those holding these views. There is unavoidably something gripping in the idea of Divine Love pursuing the sinner to the depths of hell, and there loving and rescuing him. I remember a popular stanza about mother love that has the same flavor.

Were I hanged on the highest hill,
Mother o'mine, mother o'mine,
I know whose love would follow me still,
Mother o'mine, mother o'mine.
Were I damned both body and soul,
Mother o'mine, mother o'mine,
I know whose love would make me whole,
Mother o'mine, mother o'mine.

But, no matter their emotional appeal, such ideas simply will not stand up under the test of searching critical examination.

In the first place, great love is not a mere unbounded pressure to self-giving. It is, on the contrary, ethically conditioned in the most definite way.

In the second place, every indication of experience argues that character tends constantly and increasingly to become fixed; and fixedness of character with continued probationary and redemptive opportunity are contradictory ideas which cannot both be true.

In the third place, life does break at death, and unless the universe is to be held irrational we must find room for some vastly significant meaning in that experience.

Let us examine in succession these three ideas.

All great love is morally grounded and so morally conditioned

We begin with an analysis of love itself, and we ask, will a great mother love her son, who is damned both body and soul? That is, will love at its human best seek with undying desire a damned son in whose soul all goodness is dead? You may want to reply within an instant. Yes; but it will not do to give s quickly such an answer; for it will bot shut you up to the conclusion that Go must love the devil, and will drive yo into universalism. The fact is that suc a morally unconditioned love would no be a great love at all. It could be a unbounded and irrational attachment but it simply could not be a great mora love.

As I analyze supreme love it is a com plex value. It is a reciprocity of giving and receiving. It is a unity of mora self-giving. It is an eagerness to give one's self to those in whom, either poten tially or actually, we see moral beauty and with whom therefore we would be forever one. To feel a deep pressure to give one's self to, and to be everlasting ly joined with that which is morally ugly, and for which there is no moral hope is not great love. It might be a morally insensitive fascination; but it could not be a description of the holy love of God, nor could it be a descrip tion of human mother-love at its best.

All love must have its spring in some commanding sense of appreciation. This appreciation may be of some common history, or of some æsthetic loveliness or of some ethical sublimity; but the desire for unity with another personality must arise in some dominant appreciation. In the case of parenthood the appreciation may be of hoped for rather than of actual values; but the important thing is, the heart must seize some value, either actual or hoped for, in which it rejoices if an eagerness for unity with the other is to arise.

Now manifestly of the several possible appreciations which call forth love the most significant are ethical. The fact is ethical appreciations are the only firm basis for social unities. Love may, and often does begin as an æsthetic appreciation; but it assumes and demands the ethical. The fact is, in the long run, love will die if it does not find the ethical in its object. It is ethical loveliness that is the basic value in all personal unities and relationships.

When, however, no matter in which sphere of appreciation it may arise, love does dawn it generates in the loving heart a pressure to give one's self to the beloved object and to bless him. It may be that the basic appreciation has seized upon a potential rather than upon an actual ethical loveliness in its beloved; or, to phrase it differently, that the pressure to give one's self has arisen in the appreciation of some merely hoped-for beauty. In that case love is redemptive and paternal. It is the love of fatherhood and of Saviourhood; but the important thing to understand is that all great love must vision some ethical sublimity that it can appreciate. There is no such thing as loving those for whom there is no longer hope that they may become lovely.

When redemptive love at last loses all hope for the beloved object, as, for example, when a sinner has completely exhausted his moral possibilities, and become hardened and fixed in evil, then love is changed to wrath. That is, the ethically sensitive nature discovering only falsity and fatal moral exhaustion in another personal being will feel an urge to be separate from such an one, rather than to be one with him. It is so Jesus fore-announces His own final moral reactions, when He will sit at the great assize. There are just two words, *"Come"* and *"Depart."* But that word *"Depart"* speaks more than separation. It speaks separation that is pregnant with judgment. It speaks separation in which the holiness of God utters His moral evaluation both of sin and of the sinner. In that word *"Depart"* the holy God says to the morally exhausted life: "You are false. You are futile. You are worthless both to yourself and to all other moral beings. You were made for brotherhood, and you have made yourself ego-intoxicated. You were made for vast unities, and you have made yourself incapable of unities. Now depart and be forever what you have made yourself, an isolate being, a lost soul."

The only escape from this conclusion is to deny that a personality ever can become morally exhausted, that personal freedom is such a value as never does become fixed. On this supposition it would seem that all faith in character stability would have to be surrendered, and that we would have both to hope for the devil and fear for God. But this suggestion leads us to the second discussion.

Character does tend to become fixed

The experience of life would seem to indicate that character does tend very definitely to become fixed. Youth is indefinite and changes readily, whereas age is relatively fixed. The statistics of conversion show that revolutionary moral and religious changes are most numerous during adolescence, that they decline rapidly through maturity, and that they diminish almost to the vanishing point with age.

Some years ago I conversed with an aged man who had chosen to build his life upon the creed of atheism. He began the conversation by saying, "I would give everything I have if I could believe as you do." But when I proposed to him that he attend Christian worship for eight successive weeks that he might feel the moral and intellectual foundations of my faith, he replied: "No, I will not do it. I am too old now to tear up the convictions and habits of a life time."

But not only is there this argument from the evident facts of experience. The moral process itself definitely indicates that character tends constantly toward fixedness. Every moral choice affects the whole range of possible moral choices. I mean to say that the liar is in each new lie more nearly a thief, and that the thief is in each new robbery more nearly a murderer. Moral life is a unity, and every possible sin inevitably comes nearer to the man who sins at all.

Here is a well poised spiritual life. The spirit is supreme over the mind. The spirit and mind are supreme over the body. Truth is regnant. Reverence is characteristic. Brotherly courtesy is

constant. Imagine, now, such a life falling a prey to some vicious habit. It might be adultery. It might be drunkenness. Can you not feel how such a sin would disorganize that life in its whole range? What havoc adultery must inevitably work upon its reverence and courtesy! What violence it must do to its principle of spiritual supremacy! The habit of honesty in such a life might, for a time, endure; but its defenses would most certainly be weakened. In some moment of strain they would give way in what would seem like a complete and sudden collapse; but what would be in fact just the conclusion of a lengthened disintegrating process.

The most notable illustration of just what I am speaking of is the sudden and inconceivable treason of Benedict Arnold. He had been a patriot, one of the bravest of the brave. He had been an officer who had served his country with distinction, and in frequent peril of his life. Then suddenly he sold his cause! Can character collapse like that in a moment? No, it cannot, and it did not. There was a long moral approach to Arnold's treason. First of all his patriotism was probably never a pure devotion. His motives were mixed with personal self-seeking and pride. Then came the experience of disappointed ambition, and the moral compromise of cherishing bitter thoughts. Later he married a lady whose sympathies were against his cause. She too was ambitious. She fed her husband's flame of ambition. She wanted money. She ran him into debt. The flame of his patriotism became cooled. The flame of his ambition and self-seeking became intensified. Perhaps the traitorous idea had often been a thought fleeting through his mind. In the increasing bitterness of his soul now and again he played with it. Then at last when his moral defenses were sufficiently weakened by many compromises he purposed his treason—the patriot had become a traitor.

There is thus undoubtedly in life a vastly complex movement toward fixedness of character, each high purpose strengthening the whole, and each false purpose weakening the whole. The end of the way would seem appropriately to be fixation in virtue or complete moral exhaustion: for whether the general movement be up or down, since every moral choice affects the whole character, there must be a general trend toward either one or the other of the two possible extremes.

But is there any reason to suppose that either of the two extremes does ever actually develop? Do we know of any instances where character seems to have risen to heights beyond the threat of temptation, or descended to depths beyond the reach of high aspiration? It is difficult to speak thus absolutely, though there are in history many instances both of exaltation and of degradation that press close to the extreme. Ignatius, Augustine, Francis of Assisi, Knox and Wesley seem certainly to have pressed up very close at least to the higher possibility, and Nero, John XXIII, Alexander VI, the Borgia and Robespierre certainly pressed the lower. I am sure I have touched myself lives that stood very near each of these extremes; but again I ask, is there any definite reason to know that man's proximate probationary life does ever pass out of the relative into the absolute? The answer to this question is our next discussion.

The Nature of the Crisis of Death

The freedom of a finite personality, certainly aware of the Infinite, is indeed a difficult conception. How could a finite will stand up against the Infinite if that Infinite were a vivid certainty for him? And how could such a finite will experience the thrill of purposing in unity with the Infinite, if the certainty of the infinite overawed and compelled him? If there is to be unity of purpose between Almighty God and man His creature, then Omnipotence must veil Himself until finite thought and purpose has had the opportunity of choosing an attitude. Here doubtless is the reason that salvation is by faith: for in faith the finite

will chooses relationship with an Omnipotence that is indicated, that seems a moral necessity, but which nevertheless is unclear. As I analyze my religious hearing it is this: I find God a dim intuitive awareness, a reasonable conclusion, a moral necessity; but He is always less than a certainty until after my faith has grasped Him. Indeed, in this life He is always less than a certainty except as my faith is grasping Him. The Divine Holy Spirit does not bear witness to my human spirit, but always with it. There is always a human purpose of faith surrounding the religious experience of certainty.

Both the negative faith of the atheist, and affirmative faith of the Christian are thus personal and moral values. The atheist chooses his cheerless creed, and likewise the Christian chooses to believe in God the Father Almighty. Behind the Christian's faith are intuition, reason, and the sense of duty. He feels he owes it to believe in that which fulfils him, and which is adequate to ground both his being and his sense of destiny. The atheist feels this also but he chooses to make an opposite venture. He chooses some creed of blind evolution, notwithstanding it does violence to his moral obligation, and blasts his sense of destiny. But both positions are personal choices. The finite spirit, like Almighty God, creates the universe in the midst of which he moves.

A man's universe is thus as personal as his life's habits, or as the look of his face. He creates his world, and he relates himself to it. I know one atheist, Nietzsche, who created for himself a Godless universe with the conscious motive that by so doing he could attain to unrivalled supremacy. What an attitude! Nietzsche chose himself so thoroughly, that to complete his personal supremacy he even willed to murder God. If we admit the idea of sin at all, I wonder if this is not the sin supreme? But here is out point: Nietzsche's sin would have been impossible in a universe in which the Infinite were more evidently manifest. The Infinite in this life must remain veiled if such men as Nietzsche are to have the chance to develop their finite flame of personality precisely as they may sovereignly choose.

Now comes the crucial question: The Infinite is evidently uncertain to men during the course of life in this world; but does that uncertainty continue beyond the experience of death? To this question it would seem that the answer must be an emphatic, No: for, at least with respect to the infinite of time, infinitude is a vivid experience on the supposition that consciousness is continuous through the experience of death. Assuming, then, the certainty of the infinite, must it not be clear that in the midst of these immensities of experience life can mean heaven or it can mean hell, but it cannot longer mean this little probationary order we have known.

What can the awful egoism of the murderer do amid the flooding certainty of eternity, when he is powerless to kill? He chose self to the point of willing to obliterate others, and now he and those others are there together alive infinitely, and beyond the power of his will to destroy them. Everything that he willed his life should be it cannot be—it is not. What will he do? He is a pauper in the midst of splendors he hated and did not want to find real. For a life time he willed against them, gave himself up to hating them; and now they engulf him. Change is absolutely necessary to him; but what will the change be? He must uproot himself. He must will against all that he has willed, or else he must gather self up into one supreme final self-assertion of hatred.

These two choices are open to him; but no matter which course he takes, he cannot even for one second longer remain indeterminate. He must become through and through one whose will harmonizes with reality, or else one who with his whole being opposes it, hates it, challenges it. The pressing reality of infinite life will instantly force this definite

alignment upon him even though nothing else were involved than the mere certainty of that life itself. But if in addition God does become unveiled at death, and the finite intelligence is flooded by the reality of the Almighty and All-holy, then with what speed indeed must man's small flame of will find complete unity with that devouring Fire, or else, poising for one awful moment of self-assertion against Him, be consumed!

It is thus I vision death. It is the full-orbed revelation of the Infinite to finite personality. It is the end of uncertainty. God, life, righteousness engulf us. It will be as if in an instant we were transferred from the groupings and uncertainties of night to the blazing clarity of full-orbed day, and of day at the blinding rim of the sun's pleroma itself. In the awful evidentness of that white light there can be no longer moral indeterminateness. Either we must purpose yet again the proud self-will of a life time in one last fling of rebellion and hate, or else, instantly reversing ourselves, we must will in unity with God. No, there is no indefiniteness, as of earth beyond the light of death. There is only the heaven of vast harmony, and the hell of awful tragic, futile rebellion that swiftly ends in night.

The Question of a Late Final Probation

But this mere analysis of what it would seem must be the affect upon finite personality of death's stupendous discovery of life does not entirely remove our problem. May there not be a final probation amid the vast clarities of the experience of death itself? And if so may not the light of the Gospel penetrate there, even though there be no human agency to bring it? And may not all the inequalities of life's probationary opportunities be equalized at last in that tremendous moment? These questions press upon us insistently: for the complacency with which men in other generations have accepted the damnation of all heathen as well as of other underprivileged multitudes is simply impossible today.

We will begin this final phase of our discussion by answering with a very positive affirmative the first of these questions. It cannot be denied that the first instant of certain knowledge is the finite personality's final and climactic probationary opportunity. In the case of a great saint, who has long walked by faith, until it has seemed almost sight, death will hardly be a crisis at all. It will be rather a burst of joy. In the case of the slightly indefinite Christian believer, death will probably be a real, though not a serious crisis. Coming to the case of the compromised life, we must see the experience of death as a real crisis. This man will face some serious heart searchings. He will have to make some tremendous self-reversals, and some thoroughgoing self-surrenders in that flashing instant when at last God stands revealed. Thus by degrees the intensity of the moral crisis of death increases until it reaches its maximum of severity in the case of the proud-hearted atheist, who, having denied God to exalt self, now suddenly faces the reality of the Infinite he had repudiated.

There is an atheism of the life, which might be called a self-seeking unconsciousness of God; and there is an atheism of the mind and heart, which is the proud formal denial of God; and for those of both groups the probationary opportunity in the instant of death will be most difficult. The self-reversal probably reaches its greatest severity of violence in the case of the second group and in those among them in whom their formal atheism has borne fruit in cruel and self-aggrandizing sins.

But even here I believe it is possible for the grace of God to reach a sinner, and for a sinner in prostrating, self-humiliation to cry up out of his abyss, "God be merciful."

Yes, this is possible, but it takes a tremendous wrench to do it. The sinner must break with all the accumulated pride of his years. He must, so to speak, disown himself. He must surrender to the fact that in himself he is a failure. He must own that his lifelong practice

of self-sufficiency was both false and absurd; and then out of the abyss of his conscious helplessness and guilt he must reach up into the grace of God centering all his hope there, rather than in himself.

Doubtless all this can be done in life's latest moment. The thief on the cross seems to have done it. He seems to have achieved the wrench which separated him from all that his life had been, even while the other malefactor, out of the midst of mortal agony, was joining in the railing of the crowd. Unquestionably it was and is a stupendous wrench, but it can be done, and that last narrow instant, when all earthly knowledge is past, and the flooding light of eternity is first breaking upon consciousness,—that instant is the crucial and the final probationary opportunity of life. In that instant, with the speed of thought, there must be the Christ-ward reach, or else there will be doom: for when God is fully revealed there must be instantly whole-hearted obedience, or else there will be doom. There can be no loitering. If at the vision of God the soul does not bow down in enraptured wonder and self-yielding, then it will inevitably gather itself up in one final fling of rebellion, dare the Infinite, and snap.

Some one may object that such a probationary opportunity is scarcely adequate. He may affirm that the passing spirit can not in such a narrow instant grasp infinite Grace, repudiate his self-sufficiency, and center his hope in God.

For answer I would remind such an one that many men have borne witness to the fact that in the shadow of death they have seen the whole sweep of their years in one split second. The evangelist Finney saw completely the amazing wonder of the Divine redeeming sufficiency in such a single instant, and Olin Alfred Curtis saw the whole sweep of his great volume, *The Christian Faith*, in another such instant as he walked alone on the hills behind Marburg.

Certainly there is no convincing reason why all these things may not be true, and there are many glimmerings of light which argue powerfully that they are. Sure it is, however, that life must cease to be what it has been this side of death, when at last the conscious personality has swept forth into the midst of engulfing infinitude. That first moment when the Infinite is a definite fact will, of necessity, be the last moment of probation. Beyond that instant there can be no moral indeterminateness. There can be heaven, and there can be hell, but there can be no third possibility.

It is so I believe the savage, the heathen, and the heedless rushing multitude will at last face God and choose. Even the saint will experience a final crisis in that august moment; but to him it will be as gentle as when a mother wakes the babe that slumbers on her breast. To others it will be stupendous as when men strive in the bewildering turmoil of battle. And every high purpose they have willed in their lives will strengthen them for this final choosing; and every sin of all their years will be as a weight upon their souls. But in that moment and for all eternity each man will settle it, whether he will stand alone, a self-poised, meaningless fragment, or whether he will choose the whole, and find himself by losing himself.

So conceived probation will end at death. We need but to affirm that the Holy Spirit Himself will present the wonder of Christ to those whom His Church has failed to evangelize, to complete the portrait. Some will accept this, God's latest wooing, while others will deny Him at last as oft before; but choice in that freighted moment will need to be swift, for no man can face God fully revealed and loiter. A man can hide himself before the sweep of the hurricane, or he can dare it, but he cannot dare it long. So is it with the Infinite fully revealed. We can hide ourselves in Him, or we can defy Him, but we must act quickly.

And now there is one final question. If probation ends thus in the instant of death, do not men have unequal oppor-

tunities for eternal life? Let me put it differently. Let me ask whether a Christian home, and Christian contacts all down the way of life do mean anything with respect to eternity and destiny? And to this question I must answer, Yes. The infinite love and wisdom of the Triune God does His best for every soul, no matter how humanly circumstanced. But even God's best is not a substitute for man's small part left undone. There is no equation that can represent the choice of man's free will. Two times two are always four in mathematics, and a hundred is always less than a thousand; but in terms of human freedom there is no such mathematical exactness. The small pressure might win the great decision, where the more powerful urging might fail. A passing human word might win a soul to faith in one life background, when even the Holy Spirit's perfect persuasions might fail in another. But whatever element of unequal opportunity may remain, we can be sure of this: that every soul, no matter how circumstanced, will have a sublimely adequate chance for eternal life. The love of God could not be satisfied with less. But we need to remember God is not merely saving individuals. He is relating life to life in the vast unity of the whole. It is for this reason He has invited men to share His redemptive toil with Him; and if we fail we may reduce another man's chance for eternal life. This is indeed an awful thought. Destiny itself seems almost less impressive than this truth of influence. God has made man the partner of His creative labors. We are building with Him the eternal temple. Ten thousand forces, human and divine, play upon us as we move slowly about life's varied interests, and on to that stupendous instant in which fronting at last all Divinity and all Truth we say, "I will," or else "I will not." Each one of us is the responsible originator of that final purpose which issues as eternal destiny; and yet we are not wholly its originator. There were gentle looks and kindly hand-clasps. There were high examples and courageous reproofs; and these all played their part. They were all poured into our lives, and we took them, and made somewhat out of them; and what we made became in its turn a force that played upon some other lives lifting them toward destiny or else weighting them toward doom. This is the majesty of the truth of human freedom and of human sharing in the divine toil of Redemption. It may startle us; but it is inescapable.

Yes, it is so. Life is not a puppet show. For weal or woe, we are partners of God's toil, building up and tearing down the glory of His purpose. Our mistakes His wisdom fronts, and in great measure overcomes. He does indeed make the wrath of man to praise Him; and yet I cannot escape the conviction that there will remain some deeply minor strain, due to human sin, even in the final harmonies.

Let me be specific. Take the life story of the brilliant Frenchman, Voltaire, and his impact upon eighteenth century Europe. It might all have been different if the Abbe Chateauneuf, his tutor, had inspired him to be a sincere believer instead of a libertine. O these dreadful discords wrought by man's false freedom! The grace of God can harmonize them, but I am persuaded they do always leave a minor strain in the eternal music. Of course every man is absolutely responsible for his own false choosings. If his evil purpose at last damns his soul he cannot blame the influences that played upon him, for he could have risen above those influences, and in the majestic sovereignty of his personality shouted his eternal "yea" into the face of evil's "nay." And yet, if other influences had played upon him, it might all have been otherwise.

Here is the complex: Absolute individual responsibility, and over against it the force of influence. And every single life is ceaselessly engaged with both these factors all down the stream of years. Great men and small men alike are every day facing anew the question of eternal destiny. And great men and

small men anew every day are pouring into the sea of life their mingled good and evil. Take one or two concrete pictures, and feel their power. Take Saul the persecutor and Paul the saint, and see him in both characters releasing into life forces that will run to eternity. Or again, take Paul the saint and beside him Nero the incarnation of revolting evil. Run it out. Nero's evil is consummated in the hideous, coarse brutality of his torturing and murdering of Christians. St. Paul's heroism generates the martyr loyalty of the primitive Church, and this Christian devotion to a degree resolves the discords of the Emperor's evil purposings.

But we are not yet at the end. Behind Nero's revolting violence must be seen the figure of his mother, Agrippina, who nurtured him in blood, and set him an example of perfidy by murdering her husband to secure for him the throne. Nor does the evil tale end even here, for behind Agrippina was all the darkness of the sin of paganism with its pride and lust and blood, which took the forces of the Gospel a thousand years to exorcise, and which still today blemishes, yes, even threatens the progress of the Kingdom of God.

This then is the meaning of the years. God has made man free, and has called the finite to share with the Infinite the building of His purpose. Almighty Fatherhood was certainly aware of every peril and cost involved in His majestic plan; but He dared them all. He accepted them even for Himself, and invested His own glory to the utmost bound—Bethlehem's manger and Calvary's cross—that Almighty Grace might win through to the final goal without any sacrifice of the creature's freedom.

That final goal must indeed be sublime when the Infinite could appraise it as worthy of such a sacrifice; and its accomplishment must indeed be assured since He has invested His utmost resource, even Incarnation, in it.

O yes, it shall be! for the infinite God has become one with man that man might be made one with God. A race unified in Christ shall yet attain to know the glory of the Triune God. The finite shall indeed know the Infinite, and the Infinite shall be uttered and glorified in the finite. This is the high purpose; and to relate one's self to and build this purpose, or else to separate one's self from and oppose it, is, between the cradle and the grave, the creature's august responsibility. Death marks the bound of all this probationary purposing. Beyond it there is only the freedom of the sons of God, and enslaved personalities. At last there will be one all-including harmony; and those whose latest probationary fling opposed God, and defied Him, will find themselves none the less obedient, even though their obedience be that of slaves.

And this will be eternity,—the end of the story, or better, its beginning. The Temple will be complete! Creation will be finished! The ages will sweep on everlastingly! And of him, who has overcome, it will indeed be true, that to him will be given to sit down with his Redeemer upon His throne. He will share with the Triune God the blessed harmony of His own eternal oneness. The end will be tied back to the Beginning, and fulfilled there; while the Beginning will be forth-uttered in the end.—*H.P.S.*

Germany's leader of what is called the "German Faith Movement" says, "Christianity is merely an episode in the history of the German people." When one remembers Martin Luther we are disposed to think Christianity was more than an episode. It is doubtful if there would be any German nation today if it had not been for Christianity.

Ancient Tibetan Missions—An inscription in old Syriac has been discovered in Western Tibet that indicates that a missionary of the Nestorian church entered that country a thousand years ago.

China Inland Mission reports 8,670 accessions in 1934, reported from 240 stations in 14 provinces.

The Alphabet of Science and the Word of God

CHAPTER 4

IN a quarterly magazine, the issues of which appear at rather long intervals, it would, of course, be impossible to carry this theme through twenty-six different issues. Therefore, the editor will present this and one following editorial on this general subject, and will then turn his attention to some other theme, unless the demand for a continuation of this matter shall warrant its appearance in future issues.

So now we turn to that science that should be of paramount interest to every student of the Word of God, the science of geology. This science has long been considered the stronghold and refuge of the theory of organic evolution. The materialist, the mechanist, and the infidel alike, have thought that in this science that deals with the origin of the earth and the nature of its structure, they would find the evidence to refute the statements of Moses. The contrary, however, has proved the case. There is no science open to the study of the present generation that so thoroughly vindicates the Mosaic doctrine of specific creation, as the science of geology.

When our Lord Jesus said, "If ye had believed Moses, ye would believe me, for Moses wrote of me," He might have had the specific science of geology in His mind. The text that might best introduce this subject would perhaps be that line from the first chapter of Genesis, "And God said, Let the dry land appear: and it was so." With such simple words as these, Moses introduces and concludes his observation on the amazing mystery of the appearance of that section of the globe upon which we have our habitation. The dry land appeared. That is the simplest statement of the most profound event we ever read, and any child can comprehend it. The dry land *appeared*. The wisest man in the world cannot add to the conclusive information there conveyed. This is one of the many questions that for so long have vexed the inquiring mind of the average man. The dry land is an absolute essential to the life of this globe; but where did it come from?

Aside from the answer of Moses, the only theory advanced to date is the "primal continent" idea. Ages before this present land appeared, we are told, there were other continents and islands where the ocean now is. These were gradually worn down by erosion, and the present layers of matter slowly grew upon the floor of the sea. Age fled by upon the heels of age, until suddenly the bosom of the whole round globe heaved in a mighty convulsion, and the ancient continents sank. Then the present land emerged in the giant upheaval, and we now occupy the sections of the planet that were once under the sea.

Let us glance at this theory for a moment, and see how much that helps the problem of origins. It seems most unsatisfactory to the earnest student. When the earnest student inquires, "Where did the dry land come from, and what is its origin?" it seems most unsatisfactory to reply, "It came from other dry land, that was previously in existence." Even if we grant that this present section of the earth that is fitted for habitation was formed under the sea, out of what was it formed? If it came from other land already in existence, where did that pre-existing land come from? The issue is further confused when we note that the floor of the sea is also laid down in "layers," called strata, and is identical in this regard as is the structure of the mountain range. In boring some of the oil wells in the ocean on the Pacific Coast, we have had the opportunity to compare the log of the well with the logs of others drilled in the mountains of the back country, and there seem to be as many

"layers," and the same layers in the ocean as in the land!

Also, it does not help the problem any to find that in many of these strata, supposedly laid down under water, we find the perfectly articulated skeletons of land-dwelling mammals. These osseous evidences would have been scattered widely by the action of the waters long before they could have been covered to a safe depth by the slow process of natural erosion; and *catastrophe* is the only present answer to this apparent complication.

We remember at this point that Moses states such a catastrophe. "But the earth *had become* empty and unfurnished . . ." He continues by informing us that prior to the work of the First Day (and, indeed, up to the second work of the Third Day) the entire globe was covered with water. So that the evidences of submergence that we see in the present dry land may be dated back to the catastrophe there mentioned by Moses, and are not necessarily proof that the "Primal Continent" idea is established. Back of the primal continents there will always be the vast silence that greets the query, "And where did *they* in turn come from?" There *is* no other explanation than that of Moses: "And God said . . . and it was so."

The dry land, upon examination, shows itself to be made of various materials. Rocks of all varieties are common to all parts of the earth, as is also soil. It is this latter that is the mystery, and that testifies so eloquently to creative design in its structure and origin. It must not be supposed that intelligence will be satisfied with the puerile explanation of materialism, that the soil is simply rocks eroded to a more or less powdery form.

There are in soil several ingredients, notably decayed animal and vegetable matter, various calcareous substances, pulverized rocks, and last but most important, enzymes. It is the presence of these latter that so thoroughly disposes of the theories of the mechanistic school of naturalism.

We all know that there are certain natural chemical reactions that normally proceed at a very slow rate, which can be greatly increased by the action of an agent. When a foreign substance is added to a mixture or combination to hasten chemical changes, this added agent is called a "catalyst." Catalysts are very familiar to the student of chemistry, as they are inorganic and are constantly used in the laboratory. These enzymes we are discussing may be likened in the organic world to the catalysts of the inorganic kingdom. The enzymes, however, are of biologic origin, and are inherent in the structure of the cells. They are found in all living cells of all creatures, plant, animal, or human, and it is they that enable the cells to carry on the various processes that are chemically essential to the continuance of the life of the cells.

Thus the farmer scatters certain chemical fertilizers on the soil in which he has planted certain crops. These elements may be nitrates, ammonia, albuminoid ammonia, or any other elements that are essential to the life of the plant he desires to grow. *It is entirely by the action of these enzymes that the plant is able to take these elements and turn them into new structures,* and thus provide food for man and beast. If it were not for the action of these enzymes, the fertilizer would remain just that; but the enzymes so change the nature of the elements thus added that they are organized into breakfast, dinner, or supper, instead of remaining forever chemical fertilizer in free form!

While most enzymes act within the structure of the cells that contain and create them, some of them are sent out as conquering armies to carry on conquest in foreign territory! Thus the enzyme named "pytalin" is sent out by the salivary glands to act externally and to break down the starch particles in the masticated food, while the food is still in the mouth. These busy little bodies are never exhausted or fatigued, but have apparently unlimited power to perform their function of conversion of one

substance into another, and they literally keep the world moving by their amazing abilities and powers.

For they can reverse their process at will. An enzyme that will *break down* a certain substance will *synthetize* or build up that same structure under reversed conditions! That is to say, the same enzyme that causes the destruction of a substance will assemble the elements of that same substance and cause it to come into being. Their presence in the soil is therefore seen as essential if the world of botany is to continue to exist.

These busy little workmen are particular about their field of service, and most of them will act on only one structure or substance. A few will act upon all the elements of a very restricted group, provided that group is closely related. Intelligence has been given to these minute individuals to know infallibly the object for which they were created, and to concentrate during all their lifetime on that one substance. They never scatter their energies by essaying each others' tasks, but stay rigidly on the job for which they were created.

Their power is amazing. They are active in the most minute amounts, or numbers, and are not subject to fatigue. It is stated that enzyme invertase can hydrolyze one million times its weight in cane sugar, without any appreciable loss of energy! The only way their power can be inhibited or frustrated is by the very nature of their own efforts. For when the enzyme has changed all the elements within reach, it is surrounded by the substance it is designed to produce, and has no more raw material upon which to work. But place near it more matter to be hydrolyzed and it instantly springs into activity, as though it knew nothing of fatigue or diminished power, as indeed, it apparently does not.

Their Chemical Nature is absolutely unknown, as is their origin. They are a mystery in every sense of the word, and testify to the fact of creation by the very nature of their existence. The hydrolytic enzymes function in their task of transmutation of elements by reducing them first to a liquid state; the autolytic group act without the aid of any agency whatever, and the third group act by oxidation. All three varieties are in the soil in teeming myriads; and it is their presence there that is inexplicable. Where did they come from? Who put them there? Who invented them, and gave them their amazing power? They unite in a single voice to cry aloud the fact that Moses here records in this paragraph on the Third Day: the soil is a creature of God, a thing that He created. Let us then examine this dry land of which Moses writes, and see what evidence it will afford of this fact of creation.

The very fact of the rugged shape of the dry portion of the planet is an evidence of God's forethought and provision for the creatures that were later to occupy the earth. It may truly be said that mountains testify of creation, and of the truth of this narrative, by their very presence. Their testimony of creation is seen in the fact of design as displayed in the manner in which mountains make the earth habitable for man.

They make the flow of rivers possible, and they govern to a large extent the differences in climate. All the earth's supply of drinking water is governed by the mountains, even where there are none! This seems anomalous, but a moment of reflection will convince the reader that this is so. If the face of the earth were level and low, the earth would be a vast swamp; if it were level and high, the earth would be a gigantic desert. "All the rivers run into the sea . . ." because of the slope from the mountain peak down to the water level of the ocean, no matter how far away that may be. In these high levels, called mountains, the water is stored, to run as springs, brooks, creeks, and finally rivers, down to the thirsty plains below. In the weary days when there is no rain, the mountains provide water and keep us alive.

They aid in the establishment of the climate, by breaking up certain wind

currents and influencing others. If the Andes mountains were on the opposite side of the continent, all South America would be a vast, desert wilderness where man could not exist except under the most trying circumstances. They are ubiquitous, occurring in the islands of the sea, and in all the continents on the face of the earth. At both poles, and at the equator alike, the mountains tower up to the sky, silently performing their function of making the earth a fit place for man's existence. What an amazing evidence they offer of the grace and provision of the Creator!

They also testify to the truth of the Mosaic account of their origin by the fact that they were not originated where they are. At some time past they *were* elevated to form the present topography so beneficial to man, exactly as Moses states. They speak to every intelligent heart this account of mighty stress and strain in the twisted structure evidenced where erosion has bared their flanks and made plain their formation. Mighty canyons with their serrated indentations and protrusions show that if they could be pressed together, the protuberances of one side wall would fit exactly into the indentations on the opposite side, thus conclusively testifying that once they were one, and have been rent asunder by some stupendous power. This was catastrophic, cataclysmic, and any school of geology that fails to take account of this fact is doomed to oblivion sooner or later, and will ultimately find its way into the junk heap of a scientific limbo, where so many false theories of the past now peacefully repose in perpetual slumber.

The presence of the amazing numbers of fossils in the present mountains again testifies to the accuracy of Moses; they *were,* once, all under water. These mountains most certainly were, once, under water,—and the story of their emergence is most correctly told in these words, "And God said, Let the waters be gathered together into one bed, and *let the dry land appear.*"

The mountains are the storehouse of treasure with which God has stocked them. Mineral deposits are found, it may be six or seven miles down the side of a mountain, in such accessible places that man has only to run his tunnel in, in order to strike these bodies of wealth and harvest them. What a task it would be, if the land were all one level, and man in his quest for metal and treasure had to dig down the five or six miles of the mountain's height, plus the length of his tunnel, before he could reach these stores. He would still be in the stone age! or at best be using just such small amounts of mineral and metal as might chance to be on or near the surface. All these things, coupled with the fact of their varying beauty and indescribable influence on the poetry, art, and science of man, combine to testify that Moses was right when he said: "And God saw that it was good."

We have often noted the prominent place the mountains occupy in the pages of the Bible. So many of God's amazing dealings with men have been conducted in connection with mountains, it seems to savor of design, rather than chance. The word itself occurs in the Old and New Testaments a few over six hundred times, and many individuals are named in the sacred record. There appear by name some two score mountains and hills, and there is a special work of God's beneficence to man in connection with each so named.

Thus we read of Ararat, where the ark grounded in the days of Noah. The ark, of course, is recognized as a portrayal of the grace that is in Jesus Christ; it being He alone Who can carry the trusting soul safely through the waters and the disasters of judgment. There is special significance, then, in the fact that it was in the mountains that the eight who were saved found their final resting place, and came forth to occupy a new world and to live a new life.

Mount Seir is also named as the place where Esau found refuge and rest. There he became the prince and the patriarch of a vast people, and kings

reigned among those who were called Edomites, after the name they gave to their land, Edom. Long before there was any king in Israel, Edom had an established dynasty, and the red sandstone city they built on Mt. Seir has recently been uncovered by archæological research. The entire account has thus been vindicated, to the chagrin of the critic, whose sole aim is to destroy the Word of God by his criticism. In this case, however, the red city of Edom speaks for the Bible once again, and the Mountain of Seir stands as a living testimony to the truth of the sacred record.

Then there is Mount Moriah, the place of sacrifice and salvation. The two, of course, always go together. What moving memories cluster about that great event; where a man by faith assured his son that God would Himself provide a lamb! This is the first place in the story of redemption where one is willing to offer his only and beloved son for the sake of pleasing God: it seems to shadow the coming event where God, Who there provided the lamb, ended sacrifice forever by the gift of His only begotten Son.

Mount Sinai will always be remembered as the place where Jehovah met Moses, and there gave to him the book of the law, and made Himself known to men. Time will not permit of more than the mention of Horeb, called the mountain of God; it was here Aaron died, and Moses brought forth the water from the rock. Then there is Pisgah, from which Moses viewed the promised land, and Carmel, where the idols were cast down and their worshippers perished. The Scripture also tells us of Tabor, on which the Saviour was transfigured, and where men heard the very voice of the Living God testify that Jesus was the Beloved Son. There is also Zion, given as the picture of the enduring might of the church of Jesus Christ, and Olivet, where the Lord Jesus was so deep in sorrow. From this last-named mountain He departed in the ascension, and back to its peak, says the prophet Zechariah, He will surely come again. Finally, it was on a small round hill called Calvary, that Jesus shed His blood that all who believed on Him might be saved. Most certainly mountains occupy a place of dignity and splendor in the Book. Like all the dry land He called into being, God says of them, "It was good."

The structure of the dry land may be likened with great truth to the pantry of a provident and wise parent, who looks ahead to the needs of coming days and makes provisions far in advance. The shelves are the structures and the strata; their contents are the provisions supplied. When we were small children we lived for some time on a mountain ranch in the high Sierra Nevada mountains, and like most of the mountain ranches thirty or more years ago, we were isolated part of the year by rigid winter weather. There was no corner grocery store upon which to rely, and the idea of a delicatessen store was as foreign to us as it is to the cliff dwellers in the midst of the Sahara desert. I doubt if the family even owned a can-opener!

When the harvest days brought their surplus of every good thing, Mother spent busy days laying up a store for the lean days to come. Jars were filled, certain fruits and vegetables were dried; others were put in adequate containers, and rapidly the great pantry filled against the day of need. Mother's pantry was a wonderful place; I can shut my eyes and almost see it now. There were shelves, one above another, laden with everything the mind of man could desire, and all waiting to be appropriated by appetites that never lacked in appreciation! There was a shelf of cereals, dried beans and peas, and certain flours of corn and wheat. Then there was a shelf far more admirable in the eyes of a small boy; it held the jams and jellies and the preserves! While the very highest shelf of all held, among other things, the cookie jar; too high, alas, to be reached, even with the help of a broom. That was the one mistake Mother made; we always felt that the cookies and the jams should be on the bottom shelf, the

only one we could reach! She had other ideas, however, and her authority being supreme, we had to wait until the providence that provided these things also dispense them at the appropriate time.

This earth on which we live may be likened to this pantry. It is the storehouse of God, on Whose shelves He has placed every good and perfect thing that man may need. All these blessings are placed within the reach of man, as his need grows. So year by year we learn to unlock the storehouse where God has placed certain things for our generation, and later men will learn new secrets in the day they are needed: The earth will always be able to supply the needs of the dwellers who are intelligent enough to reap her harvests and her benefits. We need only to go to the pantry of God and take what we need from the sea, the air, and the dry land. Especially the dry land.

Some years ago in Pennsylvania there dwelt a man of large means who had one splendid son. As he did not desire to spoil the boy with the idea of too much wealth, he raised the lad to believe that he would always have to earn his own living. The father let the boy choose his own schools as he grew older, and he put him through college, university, and then gave him a post-graduate course in an institution of technology. When the boy had the finest education he could get, he announced to his father that he was ready to go to work as soon as he found out what he wanted to do. The father asked the son to come to his office the next morning for a conference, and when the boy arrived his father greeted him with a certified check for fifty thousand dollars! When the lad expressed his amazement, his father said, "Although I am a man of immense means, that is all you can ever expect from me, whether I live or die. I have arranged my affairs so that my entire estate will go to various philanthropic institutions in which I am interested, and that is all you will ever receive from me. I have given you the best education that money can provide, I have tried to give you self-reliance and ambition, and fifty thousand dollars with which to begin. My son, if you can't succeed with that, you are not worth helping any more!" The boy agreed most heartily, and said, "That is much more than I ever expected to have, Dad, and I'll make good."

Day after day as they met at the breakfast table, the father would ask the son if he had decided what he intended to do, and every day the lad said he was still hunting for the right opportunity to invest his money, his training, and his life. Then he dropped out of sight for ten days, and when he returned he said, "Dad, I know what I am going to do. I've found just what I have been looking for, and I have bought the old Wilkinson place." His father cried, "What! The Wilkinson place!" "Yes, sir," the boy replied, "I've done just that." "That's what comes of giving a nutty boy money," groaned the father. "Why, son, don't you know that three generations of better farmers than you will ever be, starved to death on the farm?"

The lad replied, "Yes, I know that, Dad, but I don't intend to farm it. I do not believe that God ever spread out eight hundred acres on the face of this earth and expected a man to starve to death on top of it. I intend to go down and see what is underneath." "How much did you pay for it?" his father inquired. With a grin the boy said, "Two thousand, eight hundred eight dollars and no cents." "No sense is right," the disgusted man retorted. "Son, you had better give me the rest of that fifty thousand dollars, to keep for you until you get some brains." But the boy goodnaturedly refused, saying he needed it to explore his new project. Pessimistically his dad warned him he would be pouring money down a rat hole, that when he was busted there would be no more help for him, and prophesied all manner of evil, with sundry caustic comments on the schools that would graduate a fellow knowing so little.

Undaunted, the lad began his explora-

tion, and at a reasonably shallow depth he struck a magnificent vein of coal. His father went about for a week with his hat over one eye and his thumb hooked into the armpit of his vest, crowing to every friend he could get to listen: "I told you that boy of mine is the smartest youngster this town ever saw! I told you he had brains and would put himself on the top of the heap!" To the boy he said, "Now, son, we'll organize a company and float a development, and sell this coal and you will be a rich man in a short time." But the boy said, "No sir, *we* will do nothing of the kind. *We* are not in this, but I am going to go on down and see what is under the coal." His father pleaded in vain, the boy was obdurate; and although his father said, "You've been lucky once, better use some sense, and let well enough alone!" he persisted, and later discovered a splendid vein of ore under his coal.

The buttons on his father's vest almost snapped off with pride, and once more his friends had to hear him boast, "With a smart boy like that, and a father like me to encourage him, that boy will never stop. He'll just go on, and on, and own everything he wants." To his son the father explained, "Now with this iron and coal so closely associated we can organize a company, start a smelter, and be so situated that none can compete with us in this territory. How much shall we organize for?" The lad modestly said, "*We* won't organize at all! I want to know what is under the iron!" And in spite of the bitter cries of his dad, he put a mortgage on his entire estate to get more capital to operate, and succeeded in finding an extensive oil field on his holdings.

Today he is not able to spend the income that accrues to him from a bit of dry land where three generations almost starved to death, because they never opened up the pantry to see what the Father had put on the shelves for any child who had faith and confidence enough to look!

There are minerals almost innumerable in the dry land, and we have only to tap the earth and open its stores to garner what we need. Iron, to smelt into steel, to use for navigation, to use in agriculture, arts, buildings, manufacture of all sorts of useful articles, and to carry on the researches of science, is one evidence of the treasure with which this globe is stocked. Accessible, strong, malleable, susceptible to welding into pipes and carriers hundreds of miles long, if necessary, or desired, it is man's chief servant today. Occurring in abundant quantities in numerous locations, by its ubiquity available to all men everywhere, it is the very foundation upon which our civilization rests. Verily, the "iron age" is the age of the conquest of the earth, and without its help man would still be the fugitive on the face of the earth he became soon after the Fall. For defense, or for offense, iron is still supreme, and will so remain for a long time. The giant weapons of war that belch out their thunder against the foe are made of iron, and so is the armor that resists the fire of the opposing forces. The blade of the plow that turns the soil is made of this precious metal, as is the nail that pins the house together. The man of science who studies its nature gazes at it through a microscope that is composed of the material he studies, and the physician who rides in a chariot made of iron administers this same metal to the patient he calls to see! Take iron out of the civilization of the twentieth century, and its very fabric would collapse. If its value is to be measured by the service it renders, iron is a precious metal indeed!

So is copper. This is supposed to be one of the "baser," or cheaper metals, but why have fortunes been made from copper? Because it occurs in huge quantities, and has made itself indispensable to man. Imagine the millions of miles of copper wires that carry the electricity of commerce across the face of this land alone! Contemplate the networks of copper wires that criss-cross the terrain for no other purpose than to carry the voice and the words of men! And even when the radio is perfected to the stage

it has achieved today, copper, although to that extent replaced as a message-carrying factor, is still absolutely essential to the construction of the radio!

The electric energy that fires the gas in the engine of the automobile, tractor, or airplane, is conveyed to the place of ignition by the channel supplied by copper wire. The great shells that menace the enemy who seeks to invade our fair land ride through the bore of the gun that shoots them on a base of copper, and the fuse that ignites them upon impact owes its origin to this metal as well.

When we remember that the rocks contain some two thousand different metals and minerals in various forms, we can see that the Father has in very truth stocked the pantry of the dry land with abundant provision for our every need. For to these things we must not forget to add such things as oils, salts, oxides, and precious gems; all of which are found on these "pantry" shelves. The fact of oil is in itself marvelous enough to deserve a special paper in this series on creation. Black, filthy in appearance, contaminating all it touches, repulsive to the nostrils of civilized man, it yet serves him in many marvelous manners. The wheels of industry spin because of the gentle influence of certain refinements of this black mass. Night is robbed of its terror in many far-away places by the illumination that comes from further refinements of this unattractive substance. Automobiles speed across the land, fast launches cleave the bosom of the vast and briny deep, and graceful birds of man's devising float like the substance of dreams on the very air we breathe, all driven on by a substance that is derived from common petroleum. Oil! No wonder men call it "Black Gold," when it is so great an aid in the affairs of men, and when such fortunes men happened to own.

So also with coal, given to man for power and heat. How the world would have progressed to its present stage of developed comfort and convenience for man without the aid of coal is difficult to imagine. It is a long span that has been builded by coal, from the day the first steamboat and the first steam railroad engine began to run for the benefit of the human race. What wonders have been brought to pass by this simple fact; a certain rock, called coal, will burn! Great industries have been erected upon this fact, cities have been lighted and continents conquered because of it, and even the ocean lost most of its terrors for the intrepid men who sailed its watery wastes, because of coal. The story is too well known to require retelling here; we merely remind the reader of the fact of coal as an evidence of God's forethought and provision for the needs of His creatures. Certainly none can deny that it was formed ages before it was required, and it must have been in anticipation of its being needed, that it was brought into being.

When we stop to consider the fact that the rocks of the earth also contain a type of stone called "precious," we see an argument for specific creation and design that is unanswerable. For almost everything in this world there may perhaps be a useful purpose; but certainly not for the gem stones. There is no creature that eats them, they do not break down into fertilizer as do most other natural structures; they never decompose to form soil as do the common rocks; their very hardness, in which partially lies the secret of their value, precludes such a possibility. No other creature in this world gets any use or value out of the precious stones; they above all other things were created by God for the pleasure and enjoyment of His children.

That they are the result of a specific creation is evident from their structure. No matter what precious stone is under consideration, it is always built on a certain geometric plan and pattern which is somatic to all the individuals of that classification. Thus the diamond may be recognized as a diamond wherever it is found, and an emerald is the same the world over. Not only is this a fact in the case of the individual stone, but it remains a fact no matter how fine a

stone may be crushed. It is impossible to powder a precious stone into anything but smaller, but none the less perfect stones, of that same precious variety.

As an instance, the amethyst is a crystal which occurs in the shape of a rhomboid. A great cluster of these stones lies before me as I write, and every one of the cluster is a perfect rhomboid. If one of these crystals is detached from the group and struck a sudden blow with a hammer, it will shatter into a hundred pieces, *each of which will be a perfect rhomboid.* We then gather up these particles and put them in an iron mortar and crush them with an iron pestle. When we have ground them as fine as sand, we examine this purple sand under a low-powered magnifier, and we see that each grain of the sand is a perfect rhomboid. We then put the grains of sand between the steel rollers of a powerful mill and grind them as fine as flour. Then we examine the specks of this purple flour under a microscope, and every tiny speck is a minute rhomboid, as perfect as the large one we started with. It is impossible so to crush an amethyst that it loses its structural pattern; all you can do is to make of an amethyst many smaller ones.

This same fact is noted in the case of all the other precious stones as well. No matter what their pattern may be, it remains that all through the crushing process, with the geometric perfection thereof unimpaired. So a diamond, ground into dust, remains of value to man in his arts and crafts because it loses none of its structural peculiarity of hardness, and diamond dust is carefully gathered and preserved.

Geometry is a mathematical science, and the figures of geometry, being absolute, and to be derived only from intelligence in application to the solution of structure and planes, accident or chance are ruled out as deciding factors in the formation of precious stones. That they are specific creation we see further when we note the fact that such apparently unrelated structures as common clay, diamonds, rubies, sapphires, beryls, garnets, carbuncles, and coal are all made of the same material! What accounts for the difference? In color and hardness, in value and worth they are as different as chalk from cheese; yet they are made of the same material. The beryls, for instance, are themselves a large family, differing one from the other in beauty and worth. They may be pink, green, yellow, blue, or white, and their hexagonal crystals often exhibit a beautiful twelve-sided double pyramid that is of marvelous design, but the beryl remains a beryl,—the same wherever and however found.

Of what use are they? They delight man, and with this their Creator seems to rest content. They appear frequently in the Scriptures as being associated with the future surroundings of redeemed man in the Eternal City; and it seems reasonable to suppose that if God is to surround us with their wonderful beauty in all eternity, we may enjoy their beauty for the present life, while we await that translation which shall convey us to their eternal presence.

I have a warm friend whom I admire tremendously, and who is a noted Bible teacher. He wears in his necktie a beautiful diamond that was given to him as a love-gift from a close friend. One day as he was riding between appointments on the train, a rather "nosey" woman said to him, "Doctor, what right have you as a Christian, and a child of God, to be wearing a diamond?" The doctor looked into her somewhat unpleasant countenance and replied courteously, "While I do not believe it concerns you, I will nevertheless answer your question. I am told by God in His Word, in Revelation the twenty-first chapter, verses nineteen to twenty-one, that the heavenly city I will some day inhabit has its foundations garnished with twelve manner of precious stones. Since I am then to dwell for eternity surrounded by their blazing beauty, my Father has given me this small fragment of the heavenly foundation to wear here, that I might get used to the won-

der of their beauty hereafter." The woman retired somewhat crestfallen, and the doctor still wears his diamond to this day, as he is entitled to do.

Every color of the rainbow is here captured and made permanent for the delight of man, and the gem world is poetry and beauty made physical for our enjoyment.

When we have exhausted the contents of the rocks, which are the pantry shelves we are considering (if we ever can exhaust their contents!) we are faced with another gracious provision our mother's pantry could never equal. When the shelves are emptied, or if they contain nothing for our use, we then use the shelves themselves for purposes as essential as the contents they may have held! For these layers of rock, called strata, are as varied in their form and structure as is all the multiplicity of their varied content. One layer is granite, and with that we build our great buildings which weather the storms of the ages; another, perhaps, is made of marble, and with that we build our temples of worship, or from it carve the enduring statues and monuments which commemorate our great events or make tangible the artistic yearnings of our greatest dreamers. Again we find a layer of sandstone, used for every purpose from making sidewalks to sharpening knives and tools that need a perfect edge. Consider this for yourself; the subject is unlimited, and bears testimony to creation and forethought on the part of the Creator that all can appreciate. Verily our Lord Jesus spoke truth when He said, "If man should refuse to praise God, the very rocks would cry out!"

Rocks are frequently mentioned in the Scripture, the word itself appearing no less than 115 times in the Old and the New Testaments, and the word "stone" appearing almost four hundred times in addition to this. Often the word "rock" means just that, in a very literal sense, but very frequently it has a symbolic or spiritual meaning as well.

It is natural that dwellers in a desert country, wanderers in a wilderness, and men who fought with the ancient means of bow, arrow, and spear, should prize very highly the presence of rocks. To the jaded traveler on the heated sands, the presence of a towering rock, with the grateful shade it cast, seemed a special beneficence of Providence. So Isaiah writes of the coming Saviour and says: ". . . He shall be as the shadow of a mighty Rock within a weary land." Thus on the accepted fact of the comforting, refreshing influence of the rock in the desert, the prophetic description of the work of the Messiah is founded.

David, harassed and encompassed by his foes, fought with a heroism and courage rarely if ever equalled in all antiquity. Skilled in the use of weapons of defense, crafty in his strategy, almost invincible in fighting for a cause he knew to be just, this man had much to say about the value of a rock. To him it was a fortress, a place of safety, and a never-failing defense. Two things he trusted in; the power of a great rock to shelter him while he fought his battles, and the power of his God to defend and protect him. So David wrote of God in the eighteenth Psalm: "The Lord is my rock and my fortress, and my deliverer; my God, my strength, in whom I will trust." He uses this same expression again in the thirty-first Psalm, "For thou art my rock and my fortress," and repeats this thought in similar terms occasionally, when he remembers the dangers through which he had been safely kept.

So we see in the Bible that the word "rock" occurs forty-two times, to signify the person of God and the Saviour, Jesus Christ. It is an interesting study, which we desire to suggest to the reader, to take a concordance and trace through the Book the appearances of the word, and note these references where it is so used. The reader will see that the men of old who were used of God to write the Scripture had a right to speak of the Creator as a Rock, for He used the term to apply to Himself. Thus in Isaiah the forty-fourth chapter, God speaks to the prophet and says: ". . . Is there a God

beside me? Yea, there is no Rock, I know not any." On this authority, then, we say that the word "rock" frequently is a poetic synonym for God.

So also in the New Testament, the thought is vividly expressed by Jesus, in His remarkable conversation with Peter. The sixteenth chapter of Matthew contains the account, and tells us that the Lord questioned the disciples concerning the opinions men held regarding Him. They replied that some said he was John the Baptist, others said He was Elijah, and still others said He was probably Jeremiah or one of the prophets returned. (We note from this that *all* sensed that He was more than human, even the rabble seeking some explanation to account for His supernatural presence and power.) The Saviour then turned to Peter and said, *"But whom do YE say that I, the Son of Man, am?"* And Peter replied, "Thou art the Christ, the Son of the Living God!" Jesus then answered him, "Blessed art thou Peter, son of Jonah, for flesh and blood hath not revealed this unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, (Greek, *petros*) and upon this rock (Greek, *petra*) I will build my church, and the gates of Hades shall not prevail against it."

Considerable misunderstanding has sprung up because of this verse, which would all have been avoided if note had been taken of the difference in these two words in the Greek text. It has been contended by some that the Lord said He would build His church on Peter, but such is not the case. We have here an interesting play upon words, to point the graphic lesson which the Saviour desired to teach. To Peter He said, "Thou art *Petros* . . ." A *petros* is a *small* stone, easily moved, like a boulder in a river bed. But the Lord continued, "upon this *petra* I will build my church . . ." A *petra* is a living rock, fixed, immovable, such as a crag, a cliff, or the granite wall of an eternal mountain. As an instance of the contrast here suggested, the great awe-inspiring cliffs of Yellowstone would be called *petra*, while a small boulder swept along by the river below would be *petros*.

Peter himself tells us that the Lord did not state that He would found the church on the man, Peter; as Peter is careful to show us in his First Epistle, the second chapter and the paragraph beginning with the sixth verse. Here we are informed by Peter that the Rock on which the church was planted is Jesus Christ Himself, and in most unmistakable language he denies the current tradition that he, the apostle, is in any sense the foundation. Poor Peter! Tossed about by emotion, ready to die for his Lord at one hour and denying Him the next, he was a "rolling stone" indeed. Not upon such a fallible and human foundation was the church to rest, but upon a living rock, fixed, immovable. What was that rock? Not Peter, nor Peter's confession, *but the Fact that he confessed as a truth.* When Jesus said, "Who am I?" Peter replied, "Thou art the Christ, the Son of the Living God!" and Jesus said, "On *that* fact I will build my church."

Rocks are primarily for foundations. No wise man builds his house unless he has a foundation of stone, and if he has none naturally, he makes a stone base for his building out of cement. So our Lord tells the parable of the two men in the sixth chapter of Luke. One built his house on the shifting sands, the other upon the rock. When the storm came and beat upon those two houses, the one resting upon the rock was unimpaired; but the house that was built on the sands collapsed. Of course it did; and the amazing thing today is the fact that men who know enough to build a house in which to live their *natural* lives, always build it on the strongest foundation, and are at the same time content to build their *Spiritual lives* on the shifting quicksands of man's changing philosophies!

It is because rocks are for foundations that Paul says in the third chapter of First Corinthians, ". . . as a wise master-builder I first laid a foundation. . . .

For other foundation can no man lay, save that which is laid, which is Christ Jesus." How odd it seems to contemplate the fact that men who would not even build a chicken coop without first laying a foundation, will drift along all their lives with no foundation for their living! We note here, then, that Jesus is the Rock of which the Scripture speaks when it says, ". . . and that Rock was Christ!" (First Corinthians 10:4).

What shall we say, then, concerning that Rock? Only what is written in Romans 9:33, which says, "Behold, I lay in Zion a *stone of stumbling* and a *rock of offense,* and he that believeth on Him shall not be put to shame." To which Peter, speaking by the Holy Spirit, adds: "Behold I lay in Zion a chief corner-stone, elect, precious; and he that believeth on Him shall not be put to shame." This repetition is not without meaning, for there is certain and eternal shame for him who rejects Jesus Christ, and builds his life on any other hope. So Peter continues, "For you therefore that believe is the preciousness, but for such as disbelieve, the stone that the builders rejected, the same was made the corner-stone, and a stone of stumbling, and a rock of offense, for they stumble, being disobedient to the word."

Here, then, is portrayed the dual nature of the work of Christ, still under the simile of the stone. More precious by far than any rare gem for which men sell their all, Jesus is prized by those He has saved. But to those who reject Him as Saviour (because they are disobedient to the Word of God and reject its truth, which we here seek to demonstrate), He becomes the Judge Who condemns. Grim as the grey granite of a vast penitentiary, and as inescapable, is this fact: *If we reject the Lord Jesus, hereafter He must reject us.*

Daniel in his vision looked and saw a stone cut out without hands, which fell upon the Gentile world-dominion and ground it to powder. Then that stone grew and grew, until it filled the earth, and thus once again under the symbol of a stone, the fact of the return of Jesus to rule and to reign, is graphically presented. Not only in its testimony to the inspiration of Moses, and the accuracy of his revelation, does the *dry land* testify, but also to the fact of Him of Whom Moses wrote, the *very stones speak.*—*H. R.*

Mission Activity

Satan Worshipers in Paris are said to number 10,000.

Ethiopia has Protestant missionaries from seven different societies.

Africa Inland Mission reports rapid growth of the native churches in the West Nile District.

Newspaper Evangelism is one of the methods of spreading the Gospel in Japan.

Guatemala Friends missions report 4,326 believers in their churches, with 60 Sunday Schools.

Australia's Aborigines are estimated to have numbered 1,000,000 or over when Captain Cook visited it, but the number is now variously estimated at 70,000 to 100,000. No great amount of missionary work has ever been done for these backward people.

Jewish Missions of the Church of Scotland report one thousand Jews converted in the past sixteen years.

In Galician Poland we are told that in practically every village there are Protestant witnesses where a few years ago they were almost unheard of. . . . American Presbyterian schools in Chile have more than a thousand boys and girls from the ages of six to twenty, nearly all from Roman Catholic families.

Labrador is being visited by a group of eight students from the Glasgow, Scotland, University. They are helping in the work of the missionary Grenfell during the summer.

Comments on Topics of the Times

PROFESSOR LEANDER S. KEYSER, M.A.,D.D.

A Sinister Question-Mark

OUR attention has been called to a mistranslation of Isaiah 1:18 in the work entitled, *The Old Testament: An American Translation,* edited by Professor J. M. Powis Smith, of the Chicago Divinity School. He mistranslates this important passage in this way: "Come now, and let us reason together, says the Lord; If your sins be like scarlet, can they become white as snow? If they be red like crimson, can they become as wool?" This subjective treatment cancels the precious doctrine of the forgiveness of sins and of cleansing from their defilement. Because, from the form of the questions, it can be seen that they are supposed to be answered in the negative, as much as to say, "If your sins be like scarlet, they cannot become white as snow." But the original Hebrew of the said passage is not put in the question form. It is clearly in the form of a positive declaration. So say the King James version, the American Revised version, Dr. Franz Delitzsch's learned Commentary on Isaiah, Professor Walter A. Maier, D.D., of Concordia Theological Seminary, and Professor Elmer E. Flack, Th.D., of Hamma Divinity School. So we are bound to say that Dr. Powis Smith's question-marks are of a sinister character, adapted to produce a sinister effect.

We Gladly Make Correction

IN our article on the Auburn Affirmation in the January issue of this magazine, we said that Dr. Macartney, who was the Moderator of the Presbyterian General Assembly in 1924, "appointed a committee, composed of conservatives, to examine the Auburn Affirmation and bring in a report before the Assembly." Our mistake was in saying that Dr. Macartney *appointed* the said committee. We should have said that the paper on the Affirmation was referred to the Committee on Bills and Overtures. Dr. Macartney appointed only the chairman of that committee, namely, Dr. Maitland Alexander. This committee, after due consideration, recommended that no action be taken on the Affirmation. Our mistake was not very serious, but we make this correction in the interest of strict accuracy.

More Propaganda that Makes Trouble

IN some articles and comments in this journal we have tried to set forth the critical situation in the Presbyterian Church. Still more light comes to hand. According to *Christianity Today* for December, 1935, the editor of *The Presbyterian Tribune* recently made the following modernistic statements:

> It is widely supposed, and vigorously asserted, that Presbyterians believe that the Bible is infallible: that at least their ordained officers profess such a faith. Is this a fact? . . . Is that what Presbyterians believe? Look squarely at the terms of subscription used in setting apart ministers, elders and deacons. Do they say that the Bible is infallible? They do not. They say, "I believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice." The difference is clear, unmistakable to all honest minds. It is one thing to profess that a certain book is inerrant in every particular. It is quite another thing to profess that a certain book, or a collection of books, is absolutely trustworthy as a guide in matters of faith and conduct, and the latter, not the former, is what Presbyterians profess. The only infallible rule of *faith and practice.* Infallible in that one realm; that is all we profess to believe. We need not care, if we are wise we shall not care, whether or no the history, the science, the literary allusions, the statements of fact of the Bible are absolutely accurate.

Comments on the Above Statement

WE are compelled to say that the foregoing averments are lacking in logical praxis. They do not interpret the confessional subscription correctly. Remember that statement consists of two parts. First, it says: "I believe the

Scriptures of the Old and New Testaments to be the Word of God." The said editor seems to have overlooked that part of the ordination vow. If the Old and New Testaments are "the Word of God," they must be infallible. Can the Word of God be fallible and errant? Then, the phrase, "faith and practice," includes *all* of life. *Faith* means what one believes. Therefore, the confessional formula means that the Bible is the only infallible rule for what one believes. *Practice* refers to one's conduct. Therefore the phrase, "faith and practice," includes everything in man's outer and inner life. Thus the editor of the *Tribune* is mistaken in his liberalistic interpretation of the profession ministers, elders and deacons are required to make in their ordination as officers and leaders in the Presbyterian Church. His statements are thoroughly modernistic. Moreover, if the Bible were errant on matters of "history, science, literary allusions and statements of fact," how could one trust its guidance in the vital matters of "faith and practice"? Think, too, of the bad theology and logic of calling any part of "the Word of God" fallible and errant!

"Beyond Modernism"

SOME time ago Dr. Harry E. Fosdick preached a sermon with the above title. It caused a good deal of discussion. People are now wondering whether he is beginning to see the weakness and danger of Modernism. He seems to charge Modernism with three perilous defects: it has obscured the fact of sin, the certainty of divine judgment, and the sense of the reality of God. Well, we would kindly remark that, all along, while the Modernists were proclaiming their defective views, the conservative preachers and theologians were clearly proclaiming the heinousness of sin, the necessity of divine judgment, and the reality of a personal, creating, preserving and redeeming God. Therefore the title of the aforesaid sermon, instead of being "Beyond Modernism," should have been, "Back to Conservative Theology."

How a Professor "Re-thinks" Missions

TO prove that there is still need of Christian polemics, and that orthodox Christians ought not to stack arms as if the victory were won, we quote the following paragraph from *Christianity Today* (January issue):

> Professor Charles T. Holman, a Baptist minister and a professor in the Divinity School of the University of Chicago, in a recent article in the *Christian Century*, entitled "I Don't Want to Christianize the World," repudiates utterly the central meaning and purpose of missions. He maintains that missionaries should confine their efforts to maintaining helpful relations with other religions, and should not proclaim Christianity as the only true and supreme religion.

And yet, sad to say, this professor was announced to be a speaker at an important conference of students at which the following persons were also to be speakers: Kagawa, John R. Mott, and Robert E. Speer.

Prophecy and the Great Pyramid

A CORRESPONDENT, whose name and address we have lost, asked us a question some time ago regarding Biblical prophecy and the Great Pyramid of Egypt. We could not answer the question in a very satisfactory way. This friend (and others whom it may concern) will find an article on the said subject in *The Evangelical Christian*, Toronto, Canada, for January, 1936. The title and sub-title of the article is: "The Great Pyramid: Facts, Fancies and Modern Delusions," reprinted from *The Bible League Quarterly*. A large standard volume (568 pages), which we have in our library, bears the title, *The Great Pyramid: Its Divine Message*, by Davidson and Aldersmith. It is published by Williams & Norgate, Ltd., 14 Henrietta St., Covent Garden, W.C.2, London, England. Price, 25s. We have the fourth revised edition. The title-page says that this monumental work is "an original co-ordination of historical documents and archæological Evidences."

The Salvation Army is planning to open work in the Congo region of Africa.

Current Religious Thought

The Soul of America

REVEREND GEORGE BENEDICT
Founder of the League of the Friends of Israel

HEINRICH HEINE, famous German Jewish-Christian poet, appealed, a century ago, to the Germany of his day to come to the relief of the Jewish Hospital of Hamburg, then making a drive for funds, with these words: "Help the people who are suffering from a threefold misfortune; for they are sick, they are poor and they are Jews."

And today, out of that same country, from the heart of six hundred thousand Jews, there rises the question which time and again for centuries past has been raised by the ancient people: "What is it being a Jew? A crime or a fault?" And from Jews the world over too often comes the answer, "No, it's a misfortune." Yet, is it?

For if so with what justification, for sixteen years while rabbi, did I preach to Jewish congregations Genesis 12:1-3, as one of my favorite texts?

> Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee:
> And I will make of thee a great nation, and I will bless thee, and make thy name great and thou shalt be a blessing:
> And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed.

"Descendants of Abraham," says God, "you are a blessing; a blessing to the whole world." Yet our enemies say, "Jews are our misfortune." Who is right? God or the Nazis? Through evil propaganda the same are trying to arouse the world to make concert against us as mankind's misfortune, and to some extent are succeeding.

Readers of newspapers all know that in Russia, Germany, Mexico, and everywhere there are irreligious movements afoot endeavouring to destroy the churches. Attempts are being made to push the nations from off the foundations which for nineteen centuries men have built upon the life and words of Jesus Christ, on which all that is best in modern civilization stands.

And because it was a Jew, Karl Marx, who gave this Communist movement its Bible, *Das Kapital;* and because other Jews, such as Engels, Lassalle, Bebel, Trotsky, etc., have been leaders, and have helped in 1848, 1869, and later to organize Communism, our foes are making this their excuse for their efforts aimed at *all* Jews. As though innocent millions of us, many God-fearing and God-loving, should all perish or be put back into ghettos because of a certain Jewish atheistic misleadership that belongs to this drift of the world to revolution and Godlessness, which is creating so much chaos and unrest.

Readers will recall how, at Nuremberg, September 11, 1935, addressing the National Socialist party convention, Chancellor Hitler said:

> We National Socialists realize only too well the urgency of consolidating all national forces for the fight on Jewish bolshevism, which is spreading over the world.—New York *Times*, September 12, 1935.

Now, if enemies only said so we could safely laugh at them. But many of our best friends also are warning us that they see a danger.

American Jews have no better Gentile friend than James W. Gerard, former Ambassador to Germany.

Speaking before the Sharey Tefilo Congregation in New York City, October 7, of this year, he warned the Jewish

people that the affiliation by many of their numbers with Communism is leading to a general belief that Jewry and Communism are synonymous. Continuing, he said:

> If the American nation ever gets that idea, there is a possibility of a pogrom in the United States that will make those of the Czar's era in Russia look like a small parade.

He based his remarks, he said, in part on his personal observations of a Communist gathering at Union Square, New York, where a large majority of the participants were Jews (N. Y. *Times*, October 8, 1934).

Joseph C. Hyman, secretary of the American Jewish Joint Distribution Committee, declares that anti-Semitism has been constantly gaining ground the world over, and the condition of the Jewish people, not only in Germany but through Eastern and Central Europe, has been steadily growing worse since the beginning of 1933.

He gave a review of the plight of Jews in many countries of Europe and states that for them the crisis has stabilized for the worse. He said:

> In Poland alone almost half of the three million Jews are destitute and bordering on economic ruin, largely as the result of the intense anti-Semitic propaganda emanating from Germany (N. Y. *Times*, Nov. 20, 1934.)

No pessimist was Bernard S. Deutsch, Jewish Aldermanic President of New York City. Speaking to Temple B'nai Abraham he declared that

> Anti-Semitism is real in the United States. So real, indeed, that among the rank and file there is no Jewish family that does not face with dread the economic future of its youth (N. Y. *Times*, March 22, 1935).

All over the world today just as we have our enemies so we have our friends. The writer happens to know that on five continents real Christians, who are among our best friends, are no less concerned about us than is Mr. Gerard. They are concerned because they believe that somehow the welfare of the world and of Israel hang together.

Both history and the Scriptures have taught them to believe in God's assurance to Abraham as absolute. "I shall bless them that bless you and curse him that curses you." They know that Israel has been the blessing to humankind that God told Abraham his descendants would be; and especially so through Jesus and his Jewish friends—those Jewish-Christian Apostles who organized the Christian Church, and whose writings have sustained that Church ever since.

They reason that England and the United States are the most prosperous of countries is because in these lands the words of Jesus the Jew are most read and most practised. Also here, for the same reason, Jews are most secure. They believe that Israel left the track God had assigned to her as His people when she rejected Jesus as her Messiah. And that everywhere the continued prosperity and security of Jews depend upon Israel at last accepting Jesus as her Messiah and religious leader.

They believe that the Divine purpose in Israel finds its fulfilment in Christ and the Church.

That for nineteen centuries Jews have been fighting God and His plan for their redemption.

That the spiritual decay in which she finds herself, and which all rabbis admit exists, as well as the punishment she continues to undergo, is the fruit of her persistence in rejecting Jesus.

From Moses to Malachi, for a thousand years of her history, the prophets warned us that Israel's happiness depended upon her faithfulness to the Covenant God made with her ancestors.

She accepted the Covenant God made with her, to protect her and treat her as a specially favored nation while Israel would be His "kingdom of priests and a holy nation" (Ex.19:6). Alas! Instead of "Nearer my God to Thee," Israel has sung "Farther my God from Thee."

Jewry has backslidden, until today Israel finds herself, even in Palestine, the land which God has opened unto her as her last place of refuge from Gentile oppressors, more Godless than ever before in the past nineteen centuries.

Yet to be true B'nai B'rith, "Sons of the Covenant," we must be true sons of Abraham not only racially, but, what is of far greater importance, true spiritually to the father of faith; of whom it is said: "And he believed in the Lord; and he counted it to him for righteousness" (Gen.15:6).

To believe in the Lord and to teach the knowledge of God to our children and all around us, as Abraham did, were we made God's Chosen People. Not to become a great business people; not even to own Palestine, promised our ancestors upon condition of faithfulness to the Covenant God made with them. No, not even to own the Promised Land, unless we establish ourselves there as a kingdom of priests to the whole world, and a God-fearing and *holy* nation.

Although until recent times most faithful to the Mosaic laws, nevertheless she has suffered as no other people ever has. What sin then, except the rejection and sacrifice upon the Cross of Christ, her prophesied Messiah, can it be that Jews have in mind when on their holy days they pray: *Umipnei chatoenu golinu meartsenu,* "On account of our sins are we exiled from our land"? (Daily Prayer Book, Singer Ed., p.264.)

What grievous sin have Jews committed, unless it be this: the greatest sin which history records against any people, which merits these worst afflictions which any people have ever been compelled to endure?

Nations all sin, and are punished for their sin. This is the greatest lesson history teaches. For centuries the French people permitted their kings and nobility to oppress their poor, and a French Revolution, with an ocean of shed blood, became France's punishment. The Greek Orthodox Church ever connived with Czars and their militaristic groups in the wickedness wreaked upon Jews and peasants, and the Greek Orthodox Church, so unfaithful to Jesus' life and example, is today almost as dead—in Russia—as the Czar and his circle.

And if Jews feel that it is a misfortune to be born a Jew because they and their people have been punished more than other nations for their sins, this, too, is within the provision of the just and merciful Almighty Father. God tells Jews so through His prophetic voices:

> You only have I known of all the families of the earth: therefore I will punish you for all your iniquities (Amos 3:2).

Therefore it is that I tremble lest it come our turn in this country to face persecution and possible banishment; as has happened to us these nineteen centuries past, wherever we became strong politically, and trusted to the power of our own arm to keep us powerful and prosperous.

To be safe we must be saved, and who can save us but our Saviour?

"Tribes of the wandering foot and weary breast," shall we be tramps for ever?

Is it a misfortune to be born a Jew? Yes—or the greatest good fortune. For when Israel sins and breaks away from God's plans for her welfare she is not merely apostate and sinful like Gentile nations. Her sin takes its character from the exalted relationship into which she has been brought. It is a relationship four thousand years old. Jews still recognize it upon their holy days in their prayers, though mostly forgetting it at all other times, when they pray: *Ato vechartonu mikol hoammim*: "Thou hast chosen us from all peoples; Thou hast loved us and hast exalted us above all tongues, and brought us near unto Thy service, O our King" (Daily Prayer Book, Singer edition, p.245).

In Mohammed's day we were still known for our devotion to our Book. The prophet of Islam called us "The people of the Book." But today, alas, how utterly we are neglecting this book, our Bible. So grossly ignorant of its spiritual values that our foremost writing man of recent times, Israel Zangwill, called us "The people of the pocketbook."

Does not this rabbi writing know it? In my five congregations, Orthodox,

Conservative, Reform, because of my zeal for Saturday morning services and Bible study, my members complained: "You are too religious. Our other rabbis didn't want this of us."

Are there *ten*, let me ask, but *ten*, well attended Men's Bible classes among the *four and a half million Jews* in this country? I doubt it. But there are fifty thousand well attended Men's Bible classes among the hundred thousand Protestant churches in this country, and the other fifty thousand churches have a fair attendance of men in their Sunday Schools. And so of the interest that Christian women take in our Jewish Scriptures, both Old and New Testament, as compared with the tragedy of the frightful neglect of all classes of Jews for their Bible, Old and New.

Yet *we* were created to be the missionary people of God and to "bring good tidings, and publish peace, and publish salvation," and say to a waiting world, "Thy God reigneth" (Isa.52:7).

Every Gentile church in the world supports from one to a dozen missionaries who preach the Jewish word of God to a thousand nations and tribes in a thousand languages and dialects. (The Bible in Chinese was translated by a Russian Jew, Shereshefsky, who became Bishop Shereshefsky of the Protestant Episcopal Church.) Like Rev. John and Betty Stam, who lately had their heads cut off by Chinese bandits, preferring to die while sticking to their converts rather than to save their lives by deserting them, which they might have done, these messengers of Jewish good news to a sinful world often lose their lives. These Gentile Christians do *our* duty, which we neglect. O the shame of it! Yet God said to Israel, not to the Gentiles, primarily it was to us that He said: "Thou art my servant, O Israel, in whom I will be glorified" (Isa.49:3).

Who but Jesus has made Psalm 98 come true? "All the ends of the earth have seen the salvation of our God" (Ps.98:3).

It was through Korean Christians whom I met in 1919, thousands of whom endured a martyr death at the hands of heathen Japanese soldiers and gave up their lives joyfully for the Christ who had died on the Cross for them, that I found, as I at that time stated: "Christ is alive to them who *want* Him alive, today even as when He walked the fields of Palestine nineteen centuries ago!"

God helped me to organize a national movement which, after six months work in fifty cities from Maine to California, in October 1919, got Congress into action against Japan which stopped the massacres.*

At one time we too gladly gave up our lives "for the sanctification of the name of God," in martyrdom. Today—lives? How many of us will give up a dollar from our business on Saturday to glorify God by helping to keep the synagogue open?

Am I critical? Am I judging? God forgive me if I am. He knows I only want to help in the safety and salvation of my people, before once more it is too late.

Let a rabbi whom you all respect as one of America's finest and wisest have a word here. It is taken from his weekly synagogue bulletin. I am quoting Rabbi Alexander Lyons of Brooklyn, N. Y.:

> Jews boast of having given the Bible to the world. I think that the Christians may claim a finer thing in giving it away to the world. Meanwhile, my Jewish brothers persist in prattling about being God's Chosen People with a world-mission. The Christians are its missionaries.

With Jesus' vital Presence in our midst, and with Jesus as our religious leader only can we go back to our duty and become again the missionary people of God; the kingdom of priests and a holy nation; and preach from Palestine and from outside Palestine the righteousness of God and of His Messiah to the world.

It is through the Jewish Scriptures, Old and New Testaments,—for the whole Bible is the work of Jews,—that

* See my book *Christ Finds a Rabbi*, pages 116-144.

we have so many friends among the Gentiles to espouse our battles.

The Jews have become, through Jesus and His Church, the best advertised people in the wide world.

Jews should be urged to read their Scriptures, both the Old and New Testaments, which the vast majority of us never look at. For these Scriptures have saved the Jews. These Scriptures which the Jews have saved,—for the Christians to read.

In his great book, *Personality and the Fact of Christ,* the author, Dr. Harold Paul Sloan, shows how the Personality of Jesus Christ has been the greatest fact in the history of the world for nineteen centuries.

Altogether unrecognized by Jews the Personality of Jesus has also been the greatest fact in the life of the Jewish people. This has been clearly expressed by Benjamin Disraeli, the great Earl of Beaconsfield, born a Jew, become a Christian, who headed the British Empire as Prime Minister of England for thirty-five years: doubtless the greatest statesman Jews have given to the world since King David ruled Israel. Lord Beaconsfield declared:

> If Jesus of Nazareth is not the Messiah of Israel then there never was and never could be a Messiah. If not for Jesus the Jews today would be either a completely forgotten people, like so many of the lost Asiatic peoples, or, at most, a small obscure tribe, like the Samaritans, or the tribe of Chinese Jews today; so insignificant and obscure, dwelling in some corner of Asia, that hardly anyone would know of their existence.
>
> In this enlightened age, as his mind expands, the pupil of Moses may ask himself, whether all the princes of the house of David have done so much for the Jews as that Prince who was crucified on Calvary. Has not He made their history the most famous in the world? Has not He hung up their laws in every temple? Has not He vindicated all their wrongs? Has not He avenged the victory of Titus and conquered the Caesars?

Dimly, through eyes slowly opening, like sunshine returning to sight after the removal of a cataract, are we beginning to see that the Shepherd of Israel, who sleepeth not neither slumbereth, our Jesus, our Messiah, still loves us. As when from the Cross He looked at us from out His awful agony, and at the Roman soldiers, and said: "Father, forgive them, for they know not what they do" (Luke 23:34).

Yes, thank God, He loves us still, and is the same as when He walked with throngs in the streets of Jerusalem, and has never let us go. "O love that will not let us go!" Of Him Isaiah speaks: "I am the Lord: I girded thee, though thou hast not known me" (Isa.45:5).

> The fact of Christ when its details have been grasped, is as commanding today as ever it was in any century since his ascension; and the truth of Christ is still what always it has been—the answer to all man's heartbreaks, the fulfilment of all his aspirings. Jesus fulfils the century-long aspirings of the human race as completely as he does the prophetic hope of Israel (*Personality and the Fact of Christ,* p.35).

One of our greatest Jewish scholars, Claude Montefiore, mourns the fact that Jews know so little of their Bible, whether Old or New Testaments. And as the greater of these books, because as a civilizing force yet more important, he recommends the New Testament for Jews to read (Synoptic Gospels, p.101).

That the Spirit of Christ is as much alive as ever is beginning to be recognized by Jews who study the New Testament in conjunction with the Old Testament reverently, reverently and lovingly, as books that deserve well from those whom they have rescued from death.

O my brother Jew, study, "meditate day and night," as the Psalmist tells us he did, over this God-inspired autobiography of the Jewish soul, of which an average of thirty million copies a year are sold to Gentiles who love the God of Israel and our Moshiach, our King Messiah; who, as Isaiah 53 tells us, "was wounded for our transgressions, was bruised for our iniquities."

Your study of the Bible will bring you back where, as Jew, you belong, to—God. It will give you back your faith and your visions, and you will cry, as Job cried in his bitter need of God when he found Him: "I know that my Re-

deemer liveth!"—Job 19:25. You will not then be cut off, like most Jews are, with neither a background you can claim nor a future you can be sure of; but at once you will find yourself part of that spiritual chain made up of the saints of Israel, now four thousand years long, to which countless millions of Gentile servants of God also now belong: a chain of the friends of God, like Abraham and Moses, by which the Almighty binds the world to Himself, so that it cannot fall to utter ruin and become as one of the dead planets.

Back *to* God, forward *with* God, should be every Jew's call to brother Jew everywhere on earth.

Jesus left His Spirit to become any man's companion who wants him. This is an experience worth having; millions of Christians will tell you so. It is an experience which Christians have enjoyed for nineteen hundred years, since Jesus died, and is in accordance with His promise.—John 14:15-20.

This Spirit has become the Soul of America and of England, and is rapidly becoming the Soul of the World.

The Soul of America is the Spirit of Christ revealed in the Scriptures. No one can belong in the land of the truly alive, no one can quite grasp the Spirit of America or of England who makes himself an alien from the Spirit of Christ.

Seven hundred years before Jesus came, Jeremiah the prophet foretold that inasmuch as Israel had broken the Old Testament, the Old Covenant which God had made with them, He would make with them a New Testament, a New Covenant. This *B'ris Chadoshoh,* as Jeremiah calls it in Hebrew, or New Testament, God would not write in Mosaic ordinances which they could break, says Jeremiah, but "I will write it upon their hearts," God says, "and they shall all know me" (Jer.31:31-34).

O brother Jew, God wrote a life, the Life of Jesus; and the Spirit of Christ, if you will ask of it, will write this life upon your heart; and even as God lived among men when Jesus dwelt on earth, so Christ will dwell in you, and you will know God. And only so *can* you know God!

"Make you a new heart and a new spirit through the New Testament, for why will you die, O house of Israel?" (Ezek.18:31; Jer.31:31). Listen to these words of our great prophets, Ezekiel and Jeremiah, as they speak to us today.

"The grass withereth, the flower fadeth: but the word of our God shall stand for ever" (Isa.40:8).

Yes, Israel will stand; the immortal people on the promises of the immortal Book. But she does not have to stand isolated from the rest of mankind any longer. For "Christ Jesus is our peace," as Rabbi Saul of Tarsus, become Paul the Apostle to the Gentiles, prophesies. "He has broken down the middle wall of partition, the wall of enmity between Jews and Gentiles, having slain that enmity by the Cross" (Eph.2:14-16).

Not isolated any longer but united in Christ. Caiaphas the High Priest, who handed Jesus over to the Romans for crucifixion, was, according to the Talmud, as ruthless a dictator of the Jews in his day as Hitler is of the Germans today. His servants, the Talmud tells us, beat the people with clubs into submission. Klausner, one of the leading Jewish scholars in Palestine, in his book *Jesus of Nazareth,* calls Caiaphas and his High Priest family who misled the Sanhedrin in the trial of Jesus, "infamous High Priests" (p.337).

To this day, because our ancestors followed the evil leadership of this family, we are called by Gentiles who know no better, "Christ-killers."

"Christ-killers," whose martyr apostles first established the Christian Church! "Christ-killers," who gave three thousand Jews of Jerusalem to the Christian Church before ever a Gentile joined the Church! This happened in the Temple, when Peter, on *Shevuos,* the Feast of Weeks, seven weeks after Jesus died, preached his first sermon—Acts 2:41. Did ever a Jewish fisherman

preach a more effective sermon? "Christ-killers," whose men, women and children wept on the streets of Jerusalem when they heard that He, whom their hearts so loved, had been crucified!

Divided by Caiaphas let us be united in Christ! Then that Jewish zeal and devotion for God which gave mankind Christianity, its final faith, will be ours also, and we shall be called "Christ-lovers," and exiled from the friendship of the human race no longer.

The indwelling Christ is the Master of all spiritual life and alone makes possible the effective unity of the human race (*Personality and the Fact of Christ*, pp.150-154). (Also) Life moves on from the futility of isolation toward the complete unity of the race in Christ (p.117).

Such is the preeminence of Israel in the Divine plan, for the peace of God in men's hearts and minds through Christ Jesus, that, I make bold to say, her standing out against Jesus Christ is the greatest block to world unity.

More and more the Strong Son of God is making it impossible, so pervasive is His conquering Spirit, to be religious without making Him the centre of the religious life. The Soul of America, of England, now, He is daily becoming more and more the Soul of the World; king of the human heart, and ruler of man's conscience. We cannot shut ourselves out of the great Christian tradition without shutting ourselves out of the finest and purest fellowship that exists in civilized countries.

Jesus' position as the head of all vital religious faith, and the way the nations of the earth have taken to their hearts this despised and outcast member of a despised and outcast race to be their Saviour and their God, must rebuke the ancient Jewish judgment of their greatest man at last. For this, it seems to me, is the most miraculous thing in history, and makes all other miracles recorded in the Bible, lesser miracles, and easily credible.

He, the Stone which the builders rejected, and who has become the chief cornerstone of the Temple of Religion, is become today a stone so great in the path of Jewish progress as must block any onward march of Jewry without Christ. For Christ will govern the radio, the newspaper, and men's thoughts, till His Spirit envelops the earth like the air which all men must breathe because there is no other.

I hear Jews asking, "Alas, can there ever be an end to our agony?" For thousands of years countless millions of men suffered agonies of torture through operations by surgeons, while eyes, and limbs, and organs were cut out and sawn off without anesthetics. All at once, in 1846, came the invention of chloroform and ether, and since then millions of people have found the way to health in happiness. So it will be with the agony of Israel, so long in exile from God's face, and man's.

"Christ Jesus will be our peace, who has made both Jew and Gentile one." So Paul prophesied. I believe he visions our day.

Yes, even in our day may our long agony be over. It shall, when we accept the world's Messiah as our Messiah. Yes, for ever and ever.

O my Jewish brother; for ever and ever!

He stands on the Judean road, half way between Abraham and us. He is looking backward towards the ancestor from whom He came. His heart is filled with love for the Gentile peoples who have come to Him, and then He turns to us, whose supreme flower and fruit He is. His eyes are mild with wonderment that His own people should reject His love. "When will they come and be safe in my fold?" He wonders. And I hear the words of long ago:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not" (Matt.23:37).

The Jewish Fatherland

Where is the Jewish Fatherland?
The home where Jew can take his stand?
Where no foe, armed with Hitler might,
Or Haman treachery, the right
Of Abraham's son to freely live
Can, cruel, take, or, kind, can give?

Where lies the land, by safety proved,
From which the Jew can ne'er be moved?
Is it the land of Palestine?
The land of promises divine?
Where Hittite old, and Arab new
Take vengeance on the valiant Jew?

Where died Judea's bravest Jew
On Calvary's Cross, life to renew
For Jew and Gentile, who His love
Share and return, with God above?
Is it the land of Palestine?
The land of promises divine?

Is it in Spain, where great grandee,
Tomorrow burnt at stake shall be?
Is it in our beloved States,
Where Israel so highly rates?
Is there on earth an inch of soil,
Made permanent, by his utmost toil?

The universal human soul,
For ages that on ages roll
Has taken her eternal stand
Safely on Jewish Fatherland.
Why not the Jew, then, who, of old,
To this fair land did title hold?

Where is the Jewish Fatherland?
It knows no bounds, of soil or strand.
The Testaments, both Old and New,
Divinely wrought through gifted Jew,
The Bible, born at Heaven's command,
This is the Jewish Fatherland!

The Chain of the Centuries

REVEREND MILTON THOMAS

IN Acts 5:38,39, we find the great Gamaliel saying: "And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

Gamaliel gave an honest test, not to the Sanhedrin alone concerning those Nazarene prisoners, but also to the whole world concerning the followers of Christ for all time and in every place. It is a true test, for it is in accord with the facts of life. That which is true to nature lives, while the false dies. So it is an honest test. If the religion of Jesus of Nazareth has failed to produce Christian character in all lands and in every century, then it is false, and we ought to turn from it. But if in every land and in each century Christian characters have been developed as the result of Christian faith, then the religion of Jesus Christ is true, and it behooves each of us to embrace it.

The purpose of this study is to give in brief space and in rapid succession an account of the most outstanding Christian leader of each of the twenty centuries from the time of Christ down to the present day. And thus to show that the test of Gamaliel has been met and that Christianity has proven itself by the most vital test of life.

SAINT PAUL

The most outstanding Christian leader of the first century was Paul, the Apostle. He was born about the beginning of the Christian era in Tarsus of Cilicia, a metropolitan center near the northeastern corner of the Mediterranean Sea. He was a Jew of the dispersion, with all the hopes, prejudices, and ideals of the Pharisees. From his father's side of the house he was a Roman with all the honor, love of justice, and patriotism of a nobleman. His early home was at Tarsus where one of the three great Greek universities was located. Although there is no record that Paul ever attended the University of Tarsus, he was a young citizen of that place. With his keen mind he must have absorbed much of the Greek culture and scholarship. So we have Paul, in whom we find the three most important lines of his age centering: Jewish devotion, Roman patriotism, and Greek scholarship.

The one event in his life upon which he, himself, deals most is his conversion. Being a zealous Pharisee, he was opposed to the new and growing religious sect which followed one Jesus, whom they proclaimed as Christ, as God, and as having risen, after his crucifixion, from the dead.

Paul, or Saul, as he was then known to the Jews, was tireless in his efforts to overcome the new religion which to him was heresy. So one day, armed with warrants for the arrest of Christians at Damascus, he, accompanied with friends, started for that city. On the way he was stopped by a bright light. He fell to the ground blinded. Finally he heard a voice saying, "Saul, Saul, why persecutest thou me?" In the conversation which followed, Paul discovered that he had been persecuting the people of Christ, and that this Christ was the Son of God. He came from this experience a humble, devoted follower of Jesus Christ. Paul had been set aside to be an apostle to the Gentiles, to carry the Gospel of this Christ to those who had never heard of Him.

Paul was pre-eminently a missionary. We commonly speak of his three missionary journeys, his voyage to Rome, and his subsequent journeys. On the first three journeys he preached in the cities of Asia Minor and Greece. On the voyage to Rome he went as a prisoner, but he preached even in the prison. After his freedom he preached in his own house. From his last letters we see glimpses of later travels which are not narrated for us.

He was faithful as a preacher, a missionary, an apostle, an author, and as a philosopher and theologian. As he faced the end of his life he wrote, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me" (2 Tim.2 :6-8). He was martyred about the year 67 A.D.

IGNATIUS

The most important Christian leader of the second century was Ignatius, Bishop of Antioch for forty-nine years. Not much is known of his early life. He was the disciple of the Apostle John and followed very closely in the line of his teacher's thinking. As the second bishop of Antioch he was fervent, enthusiastic and possessed an intense "zeal for martyrdom."

While Trajan was on the throne at Rome, there occurred a gigantic earthquake. This the superstitious Romans thought was their penalty for permitting the Christian religion to exist. So they inaugurated a campaign of bitter persecution against the Christians. The hand of this affliction fell upon Ignatius at Antioch, but he willingly and joyfully went to Rome. The pagan authorities hoped to make an example of him and frighten the other Christians. However, his trip to Rome was of untold blessing to the churches along the way.

On this trip he wrote seven letters, one to the church at each of the following places: Ephesus, Magnesia, Tralles, Rome, Philadelphia, and Smyrna; and the seventh to Polycarp, Bishop of Smyrna. These letters show a similarity to the writings of John, his teacher. His idea of Christ and His work is about the same. The two outstanding things which he stressed are spiritual perils and the unity of all Christians. He was the first to use the term, "The Catholic Church," referring to the universal church and not to the Roman denomination.

He was cast to the lions in the Colosseum late in the month of December about the year 117 A.D. He looked eagerly and joyfully forward to this event which would witness to his faith in Christ and liberate his soul. It was his desire that the beasts would completely devour his body. And when the lions had finished the feast, only some of the larger bones remained. These were reverently gathered together and carried back to Antioch, where they were properly honored.

ORIGEN

The greatest Christian leader of the third century was Origen. He was born of Christian parents in Alexandria, Egypt, in 185 A.D. Early in life he became a Christian. He was a remarkable child, even showing signs of intellectual advancement when very young. His questions concerning the Bible puzzled his father. While he was yet a youth, in a bitter persecution his father was martyred. Origen would have given himself for martyrdom had his mother not interfered. He was the pupil of Clement.

At the age of eighteen he was appointed by Bishop Demetrius as teacher and head of the Alexandrian Catechetical School. In this profession he was the greatest representative which the eastern Church produced. The school grew in attendance, and Origen's influence grew as a teacher. It was not long before he had made the school a seminary of secular as well as sacred learning. While teaching, he continued his study. He gave the general teaching over to assistants and devoted himself to the work of Biblical interpretation. He took up the study of philosophy and of Hebrew; the last that he might better interpret the Bible, the first that he might better approach the heathen. His school became a gateway for the heathen into the Church.

At times Origen traveled to escape persecutions. He also occasionally left his school to teach in the families of the nobility. He was also in demand in different parts of the Church. Once he was called into Greece to overcome a heresy. His mission there was successful, but his absence from Alexandria gave his enemies time to arouse local sentiment against him.

Then, too, he let the bishops in Palestine persuade him to permit them to ordain him. This act Bishop Demetrius at Alexandria considered as an encroachment upon his jurisdiction. Doubtless his jealousy of this brilliant teacher also helped him in reaching the decision to call together the councils and to have Origen excommunicated as a heretic. This decree was accepted by all the churches except those in Palestine and nearby provinces. He then lived at Caesarea where he united with that school, thereby raising its standard. He spent his time in study, writing, teaching, and frequently he preached. He was an example of Christian meekness during his persecution.

At last he was thrown into prison where he was cruelly tortured. When he was finally released his emaciated body was so shattered that he died a few years later at Tyre in 254 A.D. at the age of 69 years.

He was a great teacher. From the standpoint of his interpretation he is called the father of Biblical criticism. He was a man of many-sided scholarship, especially in Biblical exegesis and philosophy. He is said to have written 6,000 books, of which the *Hexapla* is the most important. As Paul was the apostle to the Gentiles, Origen was the gateway to the heathen, winning them through his school to Christianity.

ATHANASIUS

The most important Christian leader of the fourth century was Athanasius, the eminent theologian. He was born in Alexandria about 295 A.D. He was a likable youth and was well educated. In later childhood he attracted the attention of Bishop Alexander, by playing bishop and baptizing a number of children in proper form. The bishop later recognized this baptism as valid and made Athanasius his private secretary, and ordained him a deacon.

He first came before the attention of the Church, when, in company with his bishop, he attended the Council of Nicaea, which was presided over by the Emperor Constantine. Arius, a young presbyter, also from Alexandria, presented a creed for the council to adopt. This creed had to do with the person of Christ, making him inferior to God, the Father. Though the deacons were not permitted to vote, they were allowed the privilege of speaking. Athanasius opposed the creed. Though but a young

man, his oratory and arguments were largely instrumental in persuading the council to reject the Arian Creed. Thus the young man came under the notice of the whole Church.

When he was thirty-three years old, he was elected bishop of Alexandria, one of the most important churches of that time. Besides being a world figure, he was faithful in his work for the Church at Alexandria, and his people dearly loved him and were faithful to him. But the enemies of Athanasius did not sleep. Through the unfortunate relation between Church and State, his enemies aligned the political powers against him.

Then followed a period of bitter persecution. Five times he was exiled and five times returned to his church, as the political influences swayed to and fro. His popularity with his people was seen in the joyous and royal receptions given him at each return from banishment. At last he was permitted to complete his ministry at Alexandria without further opposition. In all, he spent a third of his episcopate away from his see. He died in 373 A.D., full of years and honors.

The doctrines which Athanasius defended at the Council of Nicaea and throughout his life were the same as the doctrines which the orthodox churches hold regarding Christ today. His influence increased after his death until the whole church accepted his views. He was not only the most influential man of his times, but his influence was felt for years after his death, and his doctrines are accepted today. He was the author of numerous works, such as *Discourses Against the Arians* and *The Life of St. Anthony*. He was an outstanding author, an intellectual leader of the church, a faithful and popular bishop. During this controversy it was "Athanasius against the world," and Athanasius won.

AUGUSTINE

The most outstanding Christian leader of the fifth century was Augustine. He was born in 353 A.D. at Tagastium, near Carthage, which at that time was a wealthy, cultured and corrupt city. Augustine's parents were of the poorer class. His father was a heathen, but his mother was a beautiful Christian. It was her prayers which finally won the wayward boy. Early in life he was sent away to be educated at Carthage, where through demoralizing pleasure he went into excesses. Though unchaste and immoral in life, his mind was anything but frivolous. A study of Cicero inspired him to follow a life of philosophy. He had read the Bible, but after reading rhetoric and philosophy, it seemed dull.

For three years he taught rhetoric in Carthage. At about thirty years of age he went to Rome where he continued his profession and followed the study of philosophy. But Rome was seriously interested in nothing but fashionable society. So Augustine soon tired of Rome. About this time the people of Milan sent to Rome for an able teacher of rhetoric. Augustine was recommended to them, and finally accepted the position.

At Milan he came in contact with Bishop Ambrose, a preacher of great oratorical and literary powers. Although a skeptic, the teacher of rhetoric attended the church services to enjoy the fine speech of the bishop. But little by little Augustine was drawn through the form to the real message of the preaching of Ambrose. He had experimented with many systems of thought, and yet remained unsatisfied, so he decided to investigate Christianity. He became convicted of sin, sent away his concubine, but still could not break with his evil life. At last, through reading Rom.13:14, "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof," he was actually converted, and later was baptized and received into the Church. His mother lived to see these changes in her son.

He then returned to the ancestral home in Africa, but settled at Hippo on the coast. Here the people demanded his ordination, and a little later he became their bishop. His pulpit power was

outstanding. He rapidly rose in influence until for fifteen years he ruled the world. No church council was complete without him, and even rulers condescended to ask his advice. His greatest contribution to the Church of his day was as a controversialist. He defeated the heresies which, if unchecked, would have destroyed the faith of the Church. The most outstanding of these was Pelagianism, which is not unlike our present-day materialistic criticism.

Augustine died in 430 at Hippo. Two of his books are considered classics today, his *Confessions* and *The City of God*. He attained distinction as a preacher, a doctor, and a scholar. Though his city was soon captured by the Mohammedans, Augustine's memory and honor remained there through the centuries. As a systematizer of Christian doctrines, he is revered today by both Protestants and Catholics.

GREGORY THE GREAT

The most outstanding Christian leader of the sixth century was Gregory the Great. He was born in Rome about the year 540. His family was of the aristocracy, being of senatorial rank. By profession he became a lawyer. In 573 he was appointed governor of the city of Rome by the emperor.

But soon Gregory turned from the world, giving up position and wealth to enter the humble Christian life. He founded seven monasteries, one of them in his own home. Refusing to be made its abbot, he began the humble life on its lower rungs. For a while he was the pope's representative to the court at Constantinople. Back in Rome again, Pope Pelagius II made him his secretary. During the rest of the life of Pelagius, Gregory was with him.

While abbot of his monastery, Gregory saw in the slave market, some beautiful fair-haired and blue-eyed captives. Upon inquiry he found that they were Angles from Britain. But he replied, "Call them not Angles, but angels." It became the purpose of Gregory to see that the fair people of Britain were converted. Accordingly he planned to go there as a missionary. But the authorities at Rome decided that they needed him there, so they required him to stay at home.

Upon the death of Pelagius, Gregory was unanimously elected to succeed him, and against his own desires was consecrated pope. He became known as Gregory I, or the Great. But while pope, he continued to live the simple life in his monastery. Gregory possessed a strong personality and made an outstanding administrator. At the time of his election the church was thoroughly demoralized. But he reorganized the church, bringing order out of chaos. He strengthened the power of the office of pope, which his predecessors had recently assumed. He sent personal representatives to churches and secular courts. He used every force available to carry out his orders. His missionary zeal grew. Among the many missionaries he sent out was Augustine (named for the bishop of Hippo), whom he sent in 596 with a group of monks to Britain. He lived to see this mission firmly established.

Gregory died March 12, 604. He was a consecrated man, an efficient executive, and a Christian scholar. In the main he followed the theology of the great Augustine. He wrote a number of books, among which the *Exposition of Job*, *Pastoral Rule*, and his *Dialogues* are outstanding. He was the first important pope. But Gregory is remembered most of all for the incident of the Angles at the slave market, and for his establishment of Christian missions on the British Isles. We, the descendants of the Anglo-Saxons, owe to him the fact that Christianity is ours.

COLUMBAN

The most outstanding Christian leader of the seventh century was Columban. He was born of noble parentage at Leinster, Ireland, in 543. His training was in a great monastic school where he studied the Holy Scriptures, grammar, rhetoric and geometry. Under the im-

pulse of consecration he joined an Irish monastery, but the desire for travel and for missionary work was strongly ingrained in his very nature. Against the advice of his superiors, he, at the age of thirty, chose twelve companions and landed in France.

He found the kingdom of the Franks Christian in name only. However, he was welcomed into their midst, but he longed for more rigorous work. So they entered the wild and desolate range of the Vosges to settle. Here the tribes of pagan Suevians roamed over a country which was once colonized by Rome, but few traces of that civilization remained. Here in the forest they found the place suited to Columban's spirit where they could learn self-denial.

At Luxeuil and Anagray, monasteries arose out of the desolate waste modeled after those of Ireland. The boundaries were marked and the forests cleared. Here they built their humble living quarters and a conspicuous church with a round tower. They sowed seed in the reclaimed fields. By the close of the summer they reaped their golden harvest.

The mysterious life of these strangers strongly impressed both the Franks and the heathen. Hundreds flocked to hear their religious instruction. Their example in clearing and farming was copied and industry thrived. They lived a severe life in the monasteries, a life of work and prayer.

Anxiety and sorrow also attended the work of Columban. He buried there seventeen of his brother monks. Then a controversy was started by the lax clergy of the Franks. When this was at its height, Columban wrote a letter of Christian brotherhood which was a masterpiece of conciliatory literature. As a result of his severe rebukes to the licentious Thierri and the corrupt Burgundian court, he was finally expelled. But, after leaving, he founded monasteries wherever he went. One at Bregenz on Lake Constance where, before a festival crowd, he destroyed their images and where incidents similar to the New Testament accounts of demonology and healings took place. Other monasteries were founded at Fontaine and Bobbio.

Columban died in his monastery at Bobbio on November 21, 615, at the ripe age of 72. His writings were in Latin and consist of the rules for his monasteries and a few poems. He was one of the most learned and eloquent missionaries during the dark ages.

BONIFACE

The most outstanding Christian leader of the eighth century was Boniface, Apostle to Germany. His true name was Winfred, and he was born of noble parentage at Kerton, Devonshire, England, in 680. At the age of seven he entered the conventual school at Exeter and took the name of Boniface; however, he soon changed schools, studying rhetoric, history and theology. His practice was marked by diligence, scholarship and devotion. At the age of thirty he was ordained and rapidly rose in his calling. He might have held honorable positions in England, but he chose to do missionary work in Germany. His first attempt was not successful.

The second time he left England and passed through France. He was desirous of gaining the pope's commendation for his work, so he crossed the Alps and came to Rome in 719. The pope gave him a letter authorizing him to preach the Gospel in Germany. Settling in the wilds of Hesse, he attracted two native chiefs whom he soon baptized and received into the church. Their influence, together with his knowledge of the language, made him and his associates favorites with the people. Soon their monastery was completed. Monasteries held the same place then as missionary compounds do today. In 723 he was again called to Rome, and consecrated bishop over those whom he might win in the wilderness.

Returning to his field again, he found many of his followers faithful, but numbers of them retained their pagan practices and superstitions. A mighty oak in the forest was held sacred to Thor where people gathered and continued

their pagan rites of worship. Boniface's condemnation seemed to fall on dead ears. So one day Boniface at the head of his priests marched to the mighty oak with an ax in his hand. A vast crowd was assembled there. Some of them were very angry, but the prevailing sentiment was to wait and see. Many of them expected to see supernatural vengeance fall upon Boniface. But stroke followed stroke and the chips flew, and soon the giant idol of the forest fell. Thor was not able to protect himself. At the suggestion of the Bishop, the wood was used to build a chapel in honor of St. Peter.

With the sacred oak out of the way, the work of evangelism increased and humble churches seemed to rise everywhere. Farming was widely developed. With the advent of a new pope, Boniface was summoned to Rome and made archbishop. The work progressed under his leadership. One by one he consolidated the separate mission fields under his direction. But with the coming of old age, Lullus, his friend and disciple, was given a part of his work and finally took the whole responsibility.

Then being freed of his responsibility, Boniface felt the urge of the old missionary impulse, and started a missionary expedition into one of the remaining heathen parts of Germany. His work there was a success, but on June 5, 755, he and his followers were murdered by a mob of savages. Thus the father of German Christian civilization was freed from earthly burdens.

ANSKAR

The most outstanding Christian leader of the ninth century was Anskar, born of noble parentage near Corbey, France, in 801. He was early dedicated by his parents to sacred work. When he was a child, his mother died, and in a vision he saw her surrounded by virgins, and realized that he must live a diligent life if he were to meet her. At the age of thirteen he was tremendously influenced by the death of Charlemagne, and by realizing the fact that even so great a man could actually die. He early joined a monastery, and at twenty-five was elected to superintend the conventual school at New Corbey, and to preach to the people of that community.

A call for missionary workers to Denmark, where the terrible Northmen held sway, went unanswered until Anskar answered the summons. He was to accompany Danish Harold to his native land and preach the Gospel. Only one man volunteered to go with him. In discouragement the opening of the trip foretold the hardship of the whole missionary enterprise in the north. None would volunteer as attendants and the abbey hesitated to draft them. Even Harold was none too friendly to the missionaries. But the church did furnish them completely with equipment. And on the way they were given a small ship, so Harold consented to travel with them, and through friendship was gradually won and embraced their religion. His destruction of the heathen shrines caused the people to rise in rebellion against him, and he was forced to flee; so Anskar's work in Denmark was at an end.

He was then invited by the King of Sweden to establish work there. But on the voyage he and his companions were attacked by pirates and barely escaped to shore alive, and with all their equipment gone. However, the king gladly received them and granted them permission to preach in his kingdom. Herigar, counsellor of the king, was one of the first converts, and erected a church on his estate. Following his successful work, Anskar was called to Rome, and made archbishop of the nations of the north with headquarters at Hamburg in northern Germany.

But soon the monastery there was sacked by the terrible Northmen and his work was practically ravaged. Anskar spent years wandering over his desolate diocese. Jealous monks turned him from monastery after monastery. But mysterious vengeance began falling upon the pagan marauders; and at last it was safe for him openly to continue

and organize his work. The rest of his life was a fierce contest with the northern heathen and the northern elements, with Providence often interposing in his behalf.

Toward the close of his life, Anskar worried for fear some sin of his was keeping him from winning a martyr's crown. But he was assured that his life had been a continued martyrdom and that he had been free from sin. So he died calmly on February 3, 865. He was the Apostle to the North, having founded Christianity in Denmark, Sweden, and northern Germany.

OLAF TRYGGWESON

The most outstanding Christian leader of the tenth century was Olaf Tryggweson. He was born about the year 866 on a secluded island in one of the lakes of Norway, where his mother had fled to protect her royal son. His life was one of turmoil. When he was three years old, he was captured by pirates and sold into slavery. At the age of nine he was accidentally bought by his mother's brother. A recognition soon followed. As a youth he recognized the man who murdered his foster father and slew him with an ax. To escape punishment he was taken to the court of the queen.

As a young man of eighteen he began a career of viking cruises, plundering the coasts of Denmark, England, Scotland and western France. When his ships were driven by a storm to the Scilly Islands, Olaf and his followers came in contact with Christianity. They were soon baptized in the Christian faith. Olaf later married Princess Gyda of England where he had been in winter quarters. While in consultation with friends in England, he decided to introduce Christianity into Norway.

In 995 at the age of twenty-seven Olaf returned to Norway, and at a General Thing (convention) was elected king. As a result of former scanty missionary effort there were a few Christians there. Following his original plan, Olaf called a meeting of all his relatives, among whom were some leaders of great power. Here he explained his plan to make Norway Christian. His relatives agreed and were baptized. Others followed. Those who refused, he punished.

Olaf with his army proceeded from place to place forcing Christianity upon his people. An example is his coming to Hordaland. Here the armies were arranged for battle, but Olaf's army was the stronger. He made a speech offering them Christianity, but promising that those who would not accept it would be punished. At an assembly they were all baptized. At other times when outnumbered, he used persuasion, tricks or whatever was necessary to secure their decision. On one occasion he knocked a great image to pieces with a golden ax. The people then saw that the idol had contained rats, mice and all manner of filth.

In the year 1000 he met in battle the combined naval forces of Denmark and Sweden. His flagship was called "The Long Serpent." As the battle turned against him, he jumped into the water in full armor, and was drowned. He had in his short reign established Christianity in Norway. His methods would not meet Christian standards today; but he was of the terrible north, and used its own weapons in introducing Christianity. We recognize his value by observing his motive and counting the results.

Big Run, Pennsylvania.

[Concluded in our next number]

It is only about a year since the Bible was translated into what is called Afrikaans, a South African language, but already 250,000 copies have been sold, sales reaching as much as 10,000 in a single week at times.

Italy allows the Spezia Mission, a Protestant organization, to do a great work in spite of Catholic opposition.

Haile Selassie, king of the Ethiopians, has had the Scriptures printed on his own press for his people. In his schools the Book of Psalms and the Gospel of John are considered part of the curriculum.

The Redeemer in the Book of Job

REVEREND JOHN E. MOYLE, HAMILTON, CANADA

THE book of Job discusses one of the oldest and most difficult problems that has ever perplexed the mind of man—the problem of human suffering, especially as it is related to God's own people, his faithful servants. The discussion is not a mere academic one, not a theory about which the chanters speculate; they discuss an actual fact, a real tragedy in the experience of one of them.

Job was a prosperous man, with a happy family, having an honorable position, of whom God twice testifies, "My servant Job, a perfect and an upright man who fears God and turns away from evil" (1:8; 2:3). Yet this man was sorely afflicted, far beyond any ordinary human trouble; and he is compelled to believe that God Himself has done it. In one day he loses his property and his children; then he is smitten with elephantiasis or black leprosy, the worst form of this terrible disease. He becomes a most pitiable object, an outcast from home and community, a victim of constant pain himself, an object of disgust to others, a human derelict.

Three friends, Eliphaz, Bildad and Zophar, men of like standing with himself, come together to him that they may give him what they can of sympathy and comfort. But they were possessed by the orthodox doctrine of their day that suffering was penal, inflicted by God as a mark of His displeasure because of some wrong-doing by the sufferer. They view Job with suspicion, their suspicions influence their speech, and they charge him with being himself the cause of all his trouble by his own wrong-doing. They accuse him of such sins as a man in his position would be likely to commit, extortion, bribery, oppression of the poor and helpless, and assert that his suffering was a visitation from God on account of these sins; that, if he will forsake them and turn to God, God will also turn to him, and restore him to health and prosperity again. This Job indignantly denies. He strenuously maintains his integrity to the last; yet he believes that it is God who has done it; and this is the cause of his greatest grief, that God whom he has faithfully served seems to have turned against him without any apparent reason and counts him his enemy (13:24; 19:11-19). God has estranged all his friends from him, even his own nearest of kin have forsaken him, and he has become strange to his own wife. He is nearly heart-broken, and cries out in his grief:

> Have pity on me, have pity on me, O ye my friends,
> For the hand of God hath touched me.

Getting no response to his appeal, his heart craves some other method of relief. He cannot endure the thought that his good name—hitherto irreproachable—should continue to have this stain resting upon it. He must try in some way to remove it. Some public protest must be made that all men may see or hear it, and know that he is not the sinner, the hypocrite, that he is charged with being. He would leave a permanent record of his protest that, when he is gone, it may be a witness for him to the end of time to those who come after him. He exclaims:

> Oh that my words were now written![1]
> Oh that they were inscribed in a book!

But a book is easily destroyed or lost; it may not long survive the changes which time brings, and it might be seen and read by comparatively few people. He thinks of something more public and more enduring. The rock-cliffs are near, and the caravan routes pass by them; he would make use of these that with an iron pen or graving tool his protest might be graven in the rock as a public and permanent testimony for him forever.

1. Perhaps an official register or other public document.

But, after all, that cannot satisfy him. What good will it do him to be vindicated to future generations? What his heart craves is to be vindicated there and then, a vindication that he can know for himself; one that will clear his name of the stain that has been put upon it, and restore him to the confidence of his fellows. Nothing less can satisfy him. And so in his extremity his heart turns God-ward again. He cannot believe that he is abandoned altogether. His confidence in God reasserts itself. If He is a just God—and no other thought of God is possible—then in simple justice, sooner or later, God must vindicate him; and he expresses his confidence that God will do so by exclaiming:

But as for me, I know that my Redeemer liveth,
And at last he will stand up upon the earth;

And after my skin, even this body, is destroyed,
Then without my flesh shall I see God;

Whom I, even I, shall see, on my side,
And my eyes shall behold, and not as a stranger.

Dr. A. B. Davidson, in the Cambridge Bible (pp.167,170), renders these verses (19:25-27) rather differently, thus:[1]

But I know that my Redeemer liveth,
And that he shall stand up at the last upon the earth.[2]

And after my skin hath been thus destroyed,[3]
Yet from my flesh[4] shall I see God;

Whom I shall see for myself,[5]
And my eyes shall behold, and not another.[6]

The meaning of verses 19:25-27 has been the subject of much discussion among Biblical scholars. It is said that the meaning of the Hebrew text here is rather obscure, and not easily understood, and possibly altered somewhat from the true original through being copied many times. Also that in the Hebrew text as we have it there are words or phrases that are capable of more than one rendering into English.

1. He also gives these renderings as alternative ones to those given above. 2. Or, as Hebrew, "Upon the dust." 3. Or, "and after my skin hath been destroyed," or "and though after my skin this body be destroyed." 4. Or, "without my flesh shall I see God." 5. Or, "I shall see on my side." 6. Or "and not as a stranger." In Camb. Bible pp.167-170; 334-336.

Besides, the theological standpoint of the expositor has perhaps sometimes influenced his interpretation. Some strongly evangelical writers, desirous of finding a testimony to Christ upon every page of the Old Testament, have seen here a foregleam of New Testament revelation and Gospel assurance. Others (influenced by the historical or critical methods of interpretation, or perhaps by less evangelical prepossessions), have felt constrained to modify this exposition or reject it altogether. The writer of this has attempted to put aside any bias which he may have had and to form an independent conception of its meaning by a careful study of the words themselves so far as the Revised Version of the English Bible throws light upon them.

Possibly more evangelical meaning has been read into them than they can justly bear. Job and other Old Testament saints had no such clear knowledge of Gospel truth, or outlook into the future as has been given to us. That is a fact that must be recognized.

At the same time, another fact must also be taken into account: "The testimony of Jesus is the spirit of prophecy" (Rev.19:10). And this spirit with which some of the Old Testament saints were endowed did at times lift them above themselves, and the religious conceptions of the time in which they lived, giving them glimpses of divine truth, larger and clearer than ordinary; the full revelation of which was reserved for New Testament times,—even prompting them to speak beyond what they themselves understood (1 Pet.1:10-12).

And it may be, probably it was so, with the unknown author who puts these words into the mouth of Job at this time. Job seems to rise above his limitations for a little while; as though there had come to him some elevation of spirit, some enlightenment of mind, by the Spirit of God by which he is lifted above himself, out of his deep depression or dark despair, into a more hopeful mood.

For a brief space he believes that sometime, somewhere, if not in the body, then out of it,—"without my flesh" (v. 26)—without this disease-stricken, pain-wracked, corrupt flesh,[8] he shall see God, not as an alien, a stranger, but as one reconciled to Him, on his side, ready to take his part in the controversy and vindicate him from the unjust suspicions of his friends.

That he could not find God, that God had apparently turned against him and counted him an enemy, was his great grievance; to him it was a dark mystery, and the mystery ever grows deeper and darker as he broods over it, and his grief deeper and darker also.[9] But it will not always be so. Conscious that he is innocent of any wrong-doing, he is confident that a righteous God must make it clear some day. Therefore He cannot always continue to treat him as He does now. From this viewpoint, let us consider what he says.

"I know that my Redeemer liveth." What does Job mean by "my Redeemer"? The meaning of the entire passage depends upon the significance we attach to this word, Redeemer. Some expositors would give it the full meaning of redemption in the New Testament where the words "redeem" and "redemption" both refer to the deliverance from the curse of the law and the penalty and power of sin brought to us by Christ in the Gospel.[10] To make Job's use of the words, "my Redeemer," equivalent to this New Testament usage, can hardly be sustained, I think, by any fair exegesis.

What, then, does he mean by it? First, we must recognize that the word "Redeemer" is an Old Testament word; it does not occur in the New Testament at all. Only the verb "redeem" and its derivative "redemption" occur there. It must be explained therefore by Old Testament usage; New Testament conceptions should not be imported into it.

The words, "Redeemer" and "redeem", as applied to God in the Old Testament refer chiefly, if not altogether, to some temporal deliverance wrought by God for His chosen people from defeat or captivity, when unable to deliver themselves, in order that His purpose concerning them might not be frustrated.

It is used in this sense by Patriarch, Prophet and Psalmist, especially by Moses and Isaiah. It always implies a divine intervention on behalf of His people where and when they were not able to help themselves. Sometimes it has a personal reference as when the Patriarch Jacob prays over the sons of Joseph. "The angel who hath redeemed me from all evil bless the lads" (Gen. 48:15,16).

But more frequently it refers to national deliverance from enemies or oppressors, as when God said to Israel in Egypt, "I will redeem you with an outstretched arm and with great judgments; and I will take you to me for a people and I will be to you a God" (Ex. 6:6,7). Compare this with their song of triumph because of their deliverance from Egypt, "Thou in thy loving kindness hast led the people that thou hast redeemed" (Ex.15:13), and it is evident that the redeeming to which reference is made is their deliverance from Egyptian bondage.

Long afterwards, by the mouth of the prophet Isaiah referring to this same deliverance and promise, God claims Israel as His own people because of it and bids them: "Fear not, for I have redeemed thee; I have called thee by thy name; thou art mine" (Isa.43:1-4).

The word is also frequently used in the Psalms,[11] and by the prophets, especially by Isaiah, of their deliverance from human enemies, as from Assyrian or Babylonian captivity. "Thus saith Jehovah your Redeemer, the Holy One of Israel; for your sake I have sent to Babylon, and I will bring down all of

8. Cf. 7:5. In the margin of R.V. this verse reads, "My skin is broken and become loathsome."

9. See 3:23; 6:4; 9:11,17,18,24,32,35; 10:1-22; 13:3,15,20-27; 14:16,17; 19:6-22; compared with 23:3-9,14-27.

10. As in Rom.3:24; 1 Cor.1:30; Gal.3:13; Eph. 1:7; Heb.9:12-15; I Pet.1:18; Rev.5:9.

11. Psalm 19:14; 69:18; 72:14; 74:2; 77:15; 78:35; 103:4; 106:10; 107:2; Prov.23:11.

them as fugitives even the Chaldeans."[12]

It is also used by Jeremiah, by Hosea and by Micah. By each of these God is called the Redeemer of His people, or is spoken of as redeeming them from death or from the power of their enemies. "Their Redeemer is strong; Jehovah of hosts is His name."[13] The reference to Babylon and the Chaldeans in the next verse makes it evident that it is deliverance from the power of Babylon of which the prophet is speaking. The word is used once of deliverance from death.[14]

The similar word ransom is also used in this sense, and sometimes both words are used in the same sentence. "Jehovah hath ransomed Jacob, and redeemed him from the hand of him that was stronger than he" (Jer.31:11). And Israel as a people are called the redeemed, or the ransomed of the Lord. "The redeemed shall walk there; and the ransomed of Jehovah shall return and come with singing unto Zion, and everlasting joy shall be on their heads" (Isa.35:9,10).

This was the declaration of God concerning the return of Israel from their exile in Babylon; though it may have a secondary reference to a future and final deliverance to be wrought by God for Israel at the end of the present age of the world's history. But if so, even that appears to be on the earth. In these passages the words, "Redeemer" and "redeem," are used of an earthly deliverance wrought by God for Israel when they were unable to help themselves. Nor have I found it used with reference to the action of God in any other sense in the Old Testament. Is it not reasonable to understand that the word is used by Job in the same sense; that is, of some interposition by God on his behalf on the earth while he is in the flesh?

The word rendered "Redeemer" in the English translation of this verse is the Hebrew word *Goel*. It has three different applications in the Old Testament. It is used of the man who, because he was nearest of kin, had the right and the sacred obligation to avenge the death of one who had been murdered,[15] "the avenger of blood" among all Oriental peoples. Second: He was the near kinsman who, under Jewish law, had the right to redeem from bond service, or from loss of his possessions one, who, having come to poverty or fallen into debt, was liable to have his property or his person seized and sold to satisfy the claims of his creditors. He was one who, for the same reason, had the right and the duty of appearing on behalf of another and maintaining his cause before the judges. Dr. Young, in the *Analytical Concordance*, defines the word "to free by avenging or repaying."[16]

So Job claims to have a Goel, a Kinsman-Redeemer, who will one day appear on his behalf, and maintain his cause. He is quite positive about it. He speaks with entire conviction as if he had been given some definite assurance. "I *know*," he says, "that my *Goel*, my Kinsman-Redeemer, liveth." "I am passing, I die." He is convinced that his disease will end in death; he has no hope that it can be otherwise.[17]

But that will not be the end of it. There is another, a Living One; He is silent now, but He will not always keep silent. At the last, in the final resort, after me, when I am gone, He will ap-

12. Isa.35:9; 41:14; 43:14; 44:6,22,23,24; 47:4; 48:17,20; 49:7,26; 52:3,9; 54:5,8; 59:20; 60:16; 63:4,9,16.

13. Jer.50:34; Hos.13:14; Mic.4:10.

14. Lam.3:58.

15. "The term redeemer (Heb. *go'el*) is frequently used of God as the deliverer of His people out of captivity, e.g., very often in Isaiah (ch.49:7,26; 54:5,8), and also as the deliverer of individuals from distress, Gen.48:16; Psa.19:14; 103:4. Among men the Goel was the nearest blood-relation, on whom it lay to perform certain offices in connection with the deceased whose Goel he was, particularly to avenge his blood, if he had been unjustly slain. (Ruth 2:20, etc.; Num.35:19). Job here names God his Goel. The passage stands in close relation with ch.16, vs.18 and 19, where he names God his "Witness," and "Sponsor," or "representative." It is probable, therefore, that there is an allusion to the Goel among men—Job has in God a Goel who liveth. This Goel will vindicate his rights against the wrongs both of men and God. (Vs.3,7.) At the same time this vindication is regarded less as an avenging of him, at least on others (though cf.vv.28,29,) than as a manifestation of his innocence. This manifestation can only be made by God's appearing and showing the true relation in which God stands to Him, and by Job seeing God. For his distress lay in God's hiding His face from him, and his redemption must come through his again beholding God in peace. Thus the ideas of Goel and Redeemer virtually coincide. But it is important not to read into the term "redeemer" any of its Christian sense.—Dr. A. B. Davidson, in *Cambridge Bible*, on vs.25, pages 167,168.

16. P.799, Col.2, under the word "redeem."

17. Ch.7:6-10,21; 10:20-22; 16:18-22; 17:1,11-16.

pear on my behalf. He will stand up upon the earth, on this dust, on this very dust to which my poor, wasted, disease-stricken flesh is kin, and into which it must soon sink and be mingled with it (7:21; 17:1,16). He will stand up boldly and show Himself as my Witness, my Champion, my Vindicator. He had previously claimed God as a witness on his behalf and sponsor for his integrity (16:18-21). Here he goes further and claims God as his Champion by whom he will be vindicated from the false charge laid against him.

He had recognized that it was God Who had stricken him.[18] Now he ventures to appeal from God to God against himself. He appeals from God as an absolute Sovereign, doing according to his own will and giving account of what he does to no one; from God, who without any just reason that he can see, had smitten him with a terrible, loathsome, deadly disease, had deprived him of his children by a violent death (1:18,19), had brought great undeserved disaster upon him, had brought him almost to the point of death, had driven him well nigh to despair, and caused him to fall under the suspicion and aversion of his friends,—*from God,* who had done all these to him, he would appeal *to God,* the just Judge, the righteous Ruler of the world, to maintain His integrity, to vindicate his character in the face of all the circumstantial evidence that seemed to be against him. He is confident that "the Judge of all the earth will do right."[19]

Therefore he believes, at least for the time being, that he shall not appeal in vain. My Goel, my Kinsman-Redeemer, the Living One—in contrast with his own dying condition—He lives still. He will at the last stand up for me upon the dust of the earth to which my body belongs and into which it is almost ready to sink. And then, after my skin and this diseased, corrupt body are destroyed, then without my flesh[20] I shall see God on my side. He will not be a stranger, an opponent; not like one of these arrayed against me; but will be on my side in the controversy, a witness to my integrity, my Champion, my Goel, my Kinsman-Redeemer and Vindicator from these unjust charges brought against me. He knows himself to be innocent. God also knows it; therefore He will, He must defend him.

A different rendering of some words in these verses is possible, and is given by Dr. A. B. Davidson and some other translators, but with little difference in their meaning.

But as for me, I know that my Redeemer liveth;
And at the last He will stand up upon the dust;
And after my skin, even this body, is destroyed,
Then out of my flesh shall I see God;[20]
Whom I, even I, shall see for myself
And my eyes shall behold, and not as a stranger.[21]

According to this rendering, the words, "out of my flesh" (said to be a literal translation of the Hebrew original) do not mean without my flesh, that is, from outside of my flesh, as a disembodied spirit, but looking out from within my flesh through the eyes as windows (Eccl.12:3) I shall one day, in a renewed body, behold God. After this disease has done its worst and this poor wasted body and corrupt flesh have sunk into the dust to which it is kin, and into which it must soon crumble, then from out of a fresh, healthy body, I shall look and see a living One, my Goel, my Vindicator, stand up for me on the dust of the earth.

In support of this rendering, it is urged that, as his flesh was stricken with the disease, and was the seat of great suffering, it would not be a com-

18. Ch.13:24-27; 16:6-14; 19:6-13,21,22.

19. Gen.18:25. It is related that when one of the soldiers of Philip of Macedon believed that he had been given an unjust judgment by Philip, he declared he would make an appeal from it. Being asked to whom he could appeal from the decision of the king, he replied that he would appeal from the judgment of Philip drunk to that of Philip sober. Job would appeal from God who had stricken him in His sovereign capacity, to God the Just Judge, the righteous Ruler.

20. From without, outside of, my flesh (Cf. Paul's experience, 2 Cor.12:2,3).

21. In the desert wilds every stranger was regarded with suspicion as a possible enemy until he proved himself otherwise. Hence Job says, "not as a stranger," implying as a friend and helper.

plete vindication unless his flesh shared in it; that nothing less than the restoration of his body or flesh to a healthy condition, would be a complete vindication in the sight of his fellows.

If this rendering be accepted, and, according to some competent Old Testament scholars, it is as good a translation of the Hebrew original as the other —and the reasoning seems to be in accord with sound principles of interpretation and good sense—then Job did have some intimation, some faint inkling, of a future life, of the resurrection or restoration of the body and its reunion with the spirit after the stricken mortal body had crumbled into dust in the grave; a foregleam of immortality and life beyond the tomb.

This is now his confidence, and he believes that he himself shall see it. It shall not be left for others—an unknown posterity, or passing strangers reading his indignant protest upon the face of the rock cliff.

His great grief is that God has withdrawn from him so that he cannot find Him; that God, to whom he has been a loyal servant,[22] now counts him an enemy (13:24; 19:11); has sorely afflicted him, and then left him to grope alone in thick darkness, as in the valley of the shadow of death (10:21,22; 16:16). And God has done this without any apparent reason. Job cannot understand it; it is to him a dark mystery, a great wrong, a heart-breaking tragedy.

But now he believes that it shall not always be so. He is confident that some time, it may be after his disease has run its course, and his flesh is destroyed, he shall yet for himself see God. The vision splendid shall be his. The broken fellowship shall be restored, the mystery cleared away, his integrity established, his misery ended; for God, the Living One, shall stand up as a witness and champion for him on this earth, his *Goel*, his Kinsman-Redeemer, his Advocate and Vindicator from the unjust suspicions of his so-called friends, and also from the malicious insinuations of his adversary, Satan.[23]

This is the great blessing which the Gospel brings to us in the New Testament. Thus to see God, to know Him, reconciled to us through the Mediator of the New Testament,[24] to know God as Himself our Kinsman-Redeemer, our Kinsman in the person of Jesus Christ as well as Redeemer (1 Tim.2:5,6), our Advocate (1 John 2:2) and Vindicator, by whom we shall be fully and forever cleared by the sacrifice offered by Him on the cross; from every charge, though they be just ones, that our great adversary Satan can bring against us,[25] and to have personal fellowship with God in Jesus Christ, so that He no longer hides Himself from us in the thick darkness because of our sin; this is the greatest blessing, the highest bliss, that can come into a human life, whether we realize it or not.

Job probably did not realize all that his words may mean, but for a little while he does lay hold of the hope that in some real sense God will one day—"at the last"—show Himself to him again, and will be his living Goel, his Kinsman-Redeemer, and vindicate him. The thought is to him almost overwhelming. He has such a revulsion of feeling from the depths of gloom and despair to almost exultant hope that he is quite overcome by it and in ardent longing for such a blessed consummation, he exclaims: "My reins[26] are consumed within me."

This is an expression of his very strong emotion rising up from his inmost soul at such a prospect. It is an exclamation which means: "I faint, I am quite overcome at such a prospect, with strong desire to see it realized."

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22. Ch.1:5,8,20-22; 2:3,9,10; 6:10; 12:4; 23:10-12.

23. Ch.1:9-11; 2:3-5. The word Satan means an adversary, and is so translated in many places in both the A.V. and R.V.
See Num.22:22; 1 Sam.29:4; 2 Sam.19:22; 1 Kings 5:4; 11:14,23,25; Ps.38:20; 71:13; 109:4,20,29. See marginal rendering of Ps.109:6 and of Zech.3:1.

24. Rom.3:24,26; 5:1,11; 2 Cor.5:18-21; Ephs.2:14.

25. Rom.3:24,25; 5:1; 2 Cor.5:18,21; Isa.50:8,9.

26. "The reins (or kidneys) were supposed to be the seat of the deepest feelings and experiences, especially of those toward God" (*Dr. A. B. Davidson in Cambridge Bible*, p.170)
Cf. Ps.16:7; 26:2; 73:21; 139:13; Prov.23:16; Jer.11:20; 12:2; Rev.2:23. In these passages the word reins of the A.V. is rendered hearts in the R.V

Then he turns upon his accusers with a warning that they will bring down the judgments of God upon themselves, if they continue to treat him as they have been doing.

If ye say, How we will persecute him!
And that the root of the matter is found in me;[27]
Be ye afraid of the sword;
For wrath bringeth the punishments of the sword,
That ye may know there is a judgment.

If ye say, "How we will persecute him!"—for certainly the root of the matter, the cause of all his trouble, is to be found in himself,[27]—if ye assume that, and continue to persecute me, in order to extort a confession of wrong-doing from me, as human judges sometimes torture their prisoners to make them confess something which will prove their guilt; if that is what ye think to do, then I warn you that ye may well be afraid of the punishments which the sword of divine justice will bring upon you. They are many and varied to meet each particular case, to deal with each of you personally. Ye may well fear them, for the wrath of God against false witnesses[28] will surely bring them upon those who offend in that way, that ye may know that there is a judgment which does take account of injustice and unrighteousness upon the earth.

CONCLUSION

Here Job stays his argument for the time. He has denied that the theory maintained by his accusers of the relation between sin and suffering is a true one. It does not always work; it has not worked truly as applied to his own case; it does not account for his own trouble except on the false assumption that he is a secret sinner, a miserable hypocrite, deserving all that he has received. The righteous do sometimes suffer even as he has. Because of this theory he has been accused unjustly, as God is his witness, and will one day become his Goel, his Vindicator from their cruel suspicions and false charges. Then their verdict upon him will be reversed.

They have not solved their problem, have not made the least progress towards doing it. Instead, they will find that there is no solution to be found on earth by finite, human minds. It is among the secret things which belong to God (Deut.29:29), which He has reserved in His own keeping; which human wisdom cannot search out. This the author confesses in the closing verses of his search for wisdom to explain this mystery. He reaches the conclusion—indeed he is forced to it—that it is man's part to fear God and to depart from evil (28:23-28), and, for the rest, to hold himself in quiet submission to God in the darkness as well as in the light (40:3-5; 42:1-6).

Nor does the New Testament completely light up this dark mystery of human life. Only in part does it do so (Heb.12:5-11). Our Lord said: "What I do thou knowest not now; but thou shalt know hereafter" (John 13:7).

When, in the clearer light and more perfect vision of the future life, we see, not in part only, as reflected in a mirror where everything appears reversed and dim,[29] a riddle hard to solve,[30] but shall see things perfectly, and whole, as they really are, and know even as we are known. Then, and not till then, will our problem be solved; this dark mystery of human life be lighted up fully and completely.

For the present it is ours to live the life of implicit trust in God and leave ourselves entirely in His hands, no matter how dark our lot may be; as well when God is silent as when the heavens are vocal with answers to our prayers; to say with Job, "Though He slay me, yet will I wait for Him"—will wait for Him[31] to set right the wrongs that we endure here and solve this hard problem of our lives in His own way and time.

27. Or, "and will find the root of the matter in himself," or, "seeing the root of the matter is found in me" (*Dr. A. B. Davidson, Cam. Bible,* p.170).

28. Ex.20:16; 12:1-7; Deut.19:16,21.

29. In Paul's day they had no such mirrors of plate glass as we have. Their's were of polished metal that gave no clear, perfect image.

30. Paul's metaphor. See margin of R.V. (1 Cor. 13:12).

31. 1 Ch.13:15. As in A.V. and in margin of R.V.

Lest We Forget

WILLIAM POWICK, D.D.

Lord God of Hosts, be with us yet,
Lest we forget
Lest we forget

SAVE us from the dominating leaders who teach and preach that which our fathers, who were the means of making the church what it was of spiritual power, called infidelity, but which we modestly call "modernism." Under the claim of superior scholarship they seem to have caught up with some of the principal ideas that Thomas Paine advanced a hundred and fifty years ago and Robert Ingersoll a hundred years later, and introduced them into the church under orthodox names and forms; and are leading it, perhaps unconsciously, in the same direction:

Conscientious Infidelity

It seems strange that the wonderful scholarship of this wonderful age could not find a more plausible form of infidelity than this. St. Luke tells us in his Gospel that Jesus overtook a couple of men on his way to Emmaus who told him how badly they had been fooled. But after listening to their story of disappointment he cured them by saying: "O fools, and slow of heart to believe all that the prophets have written," etc.

But the importance of faith depends not upon its sincerity as faith, but on the reality and value of what it believes. These are very different propositions. Conscience gives us no help because it is so variable on account of training and education, which have no bearing upon the laws that condition life and conduct. They may affect the sincerity of faith, but not its resultant consequences. The thermometer reveals the actual temperature; but does not create it, nor indicate what it ought to be. So conscience reveals only our own moral temperature as it is. It does not alter it, nor indicate its oughtness.

But in repeating their folly they have added some notions concerning the majesty of human personality that leads to the notion that the variable conscience of the individual is a safer guide in life than the unchangeable, divine revelation of God. The main difference between these so-called modernists and such as Paine and Ingersoll is that the earlier ones rejected the Bible as a whole and the later ones only in part—chiefly the saving facts of the Gospel and stigmatize them as mere theories or traditions of the church.

But the value of our faith depends upon the reality and value of what it believes. Some men were ruined by their faith in Insull corporations, and others were saved from such losses by a faith, that was no better in itself, in government bonds. Perhaps it was more intelligent, but no more sincere. Sincerity is no guarantee that we are right. So your faith concerning divine things may bring differences vast as eternity in consequences.

The real question we all have to face is, which is the most dependable, the negations of modernism or the affirmations of fundamentalism: is it safer to follow the human record of what man thinks he has discovered for himself of God and divine things; or to follow the revelation that God has made of Himself and divine things in the one only book the world contains, the Holy Bible?

As modernism in the church has been growing and spreading, like communism in the state, for years, it has distracted and embarrassed its God-given work of character-making by filling the atmosphere with doubt concerning the authority and dependability of the Bible. It is as when an epidemic of disease fills the atmosphere with its germs, that we all must breathe; they impair the vitality even of those who do not take the disease. So the belittlement of the Bible impairs the morality of society and lowers its moral standards. When professed friends of the Bible reject part of its

teachings, why should anybody be surprised at its foes rejecting the other part of it?

And this leads to the question as to how far the movement that is seeking to merge denominations into one, may be an effort to cover their failures in the work to which the church is called, and to insure the easier spread of the bureaucracies which have divided its mission and message. Under the guidance of the Federal Council of Churches they have been gradually drifting from their real mission in the world, into what they have come to regard as a more direct way of accomplishing the same practical results as contemplated in its original commission. Paul tried the same plan at Athens. He preached what his "superior schooling" taught him before he entered the school of Christ. But he was so disgusted with the results that he left Athens and came down to Corinth, and told his experience:

> And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God, for I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God.

Nothing remained at Athens. But the story was very different at Corinth. The results were truly wonderful.

Now whatever may be said or thought of the mergence of small worldly concerns into big corporations as a means of greater profits, experience proves that the bigger the denomination or the church, the fewer saved men and women result, and the lower its moral standards seem to become.

The Bible begins by telling us that "In the beginning God created the heavens and the earth." The Apostles' Creed reads "I believe in God the Father Almighty, maker of heaven and earth." "Stop," says the modernist, "That is not so. It's only the theory of the church, preserved by tradition, and formulated by the church into a doctrine. Of course we repeat it in the church. But it is only the picturesque verbiage of bygone ages."

But we go on with the Creed: "and in Jesus Christ His only begotten Son"—

"No no," says the modernist, "I tell you again, that's only the Creed; a mere theory of the church that preserves the verbal extravagancies of a past age that was unaccustomed to literal accuracy."

But we continue with the Creed, "who was conceived by the Holy Ghost"—

"There's another mere theory of the church, carried over from a past age," says the modernist, "and preserved to keep up the air of mystery it throws about religion for the benefit of the credulous."

But in spite of all such interruptions we continue with the Creed, "born of the Virgin Mary"—

"Well, well," cries the modernists, "there you go again. Must I tell you again, that is only a bunch of picturesque theories of a past age but preserved by tradition, formulated by the church into mere dogma which intelligent men of this age have outgrown."

And must I tell you again that you have no other means of knowing what you are talking about but your own reasonings? All the articles of faith contained in the Creed were first published in the Bible. So that your quarrel is against the Bible, as was that of Paine and Ingersoll. And it is very singular that we have the Bible facts, which you call "theories," and you have nothing but your own theories of our facts. But you insist that your theories are facts and our facts are theories. Interpretations of ancient documents may modify their meaning, but never so exactly reverse their meaning as when the modernists interpret the saving facts of the Bible. Such interpretations are substitutions.

The fact is that the church needs to consider the question of its consistency with the terms of its original commission which it claims and is very generally conceded:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.

Many people think it has failed at this very point. But the question is, "Wherefore do ye spend money for that which is not *bread,* and your labor for that which *satisfieth not?*" It is not that even modernists do not put forth earnest efforts to make the ethics of the Gospel effective in society. But its "social gospel" ignores the divine plan for accomplishing its own aim. It works hind end foremost. It gives the pre-eminence to the implications of the Gospel but not to the Gospel itself, and is like trying to obtain heat without fire. The Gospel —the whole Gospel—the glad tidings of great joy to all people—is declared by Paul to be "the power of God unto salvation," of which the ethical principles of the "social gospel" are only the implications which follow.

Jesus said: "I am come that they might have life, and that they might have it more abundantly." But does this mean that He came only to save souls, and not bodies also? Or that He gives life—in its largest sense—in order that we may have a better life in this world? He also said, "I give unto them eternal life,"—all there is of life both here and hereafter. And to Nicodemus he said: "Ye must be born again"—ye must undergo a change which He called a new birth in order to enter upon it. Then what's the use of seeking or preaching the mere implications of the Gospel when they are not promised without the Gospel itself?

John Wesley preached the social gospel as earnestly as its advocates do now, but in combination with it he also preached the dynamic facts of salvation and saved England from impending revolution; but our "social gospel" has brought us to its very verge, because of its lack of the spiritual dynamic. If it be true that some of our fathers did occasionally overdo the spiritual element at the expense of the practical, no council of churches can undo the matter by reversing and overdoing the ethical at the expense of the spiritual.

Some time ago a great educator told us over the radio that "the only way to cure our depression was to change the ideas that were in its roots." He was like our social gospellers, very strong on the what, but very weak on the *how*. But the Gospel is very strong on both. Worldly philosophy, like the "social gospel," assumes that men only need to know in order to do, and this is where they both fail so often. But this is just where the Gospel begins. It deals with the inclinations of the heart as well as the information of the head and has a way of writing the laws of the higher life on the heart (2 Cor.3:3) and changing the inclinations into fuller harmony. "For it is God which worketh in you both to will and to do of His good pleasure."

And this is the unique work of the church. For this it was divinely commissioned and endowed. Of this it has a divinely-given monopoly, and has no rival. No other institution on earth even professes such a mission. And the church has neither the right nor the need to enlarge its field. But

> Blind unbelief is sure to err
> And scan His work in vain;
> God is His own Interpreter
> And He will make it plain.

And as we began, so we end,

> Lord God of Hosts, be with us yet,
> Lest we forget,
> Lest we forget.

Norristown, Pennsylvania.

The Salvation Army has 189 centers of work in the city of London.

The Bible, while translated into 954 languages, is still inaccessible to two-fifths of the people of the world.

Greece has in its Zoe (Life) movement something that indicates that the people there are turning to Christianity.

Italian troops going to the Ethiopian war have been furnished with 20,000 Gospels by the Bible Society.

The Religion and Science Association

BELIEVING, as we do, that God is the author of all true science as well as of the Christian Scriptures, we deplore the present situation in which, under the dominance of the evolution theory, the educated world has largely accepted the idea that science has proved many important tenets of the Christian faith to be false.

We believe that many scholars all over the world are not content to allow this situation to continue.

We believe that the philosophy of nature which is based on the theory of evolution is false, and we recognize many instances where the adoption of this theory has led scientists to conclusions which are flatly contradicted by objective facts and common sense. In opposition to this naturalistic philosophy, we take the position that God not only created matter in the beginning, but that He is still in direct control of all the processes and phenomena of nature; and although He conducts the affairs of His universe in orderly ways which we term the laws of nature, yet He can act and has acted in other ways which transcend and, in our finite knowledge, seem contrary to what we call natural law.

Especially must we emphasize the great truth that there are no present-acting natural processes which can explain how anything really originated in the beginning. From this utter failure to explain origins in terms of present processes, we rightly infer that there must have been a real Creation: (1) of the stuff of which the universe is made; (2) of the first forms of organic life; (3) of typical examples of all the distinct kinds of plants and animals; (4) of man. Thus we are compelled to own that, while the perpetuation of the present order of things may be termed natural, yet the origins of all things were not natural, but distinctly supernatural.

By the Christian view of nature we arrive at a conception of the origin and history of plants and animals more reasonable than can be obtained by following the theory of evolution. The results of true science are seen to be in full accord with the Bible record, taking the latter in its simple and natural meaning.

But while Christian scholars are out of harmony with the teachings of evolutionary geology and biology, as well as with the materialistic set-up of psychology and sociology as taught at the present time in many colleges and universities, it is a matter of regret that they do not agree as to the best method of meeting these errors. In the field of geology, for example, many accept the history of the rocks and the fossils as taught by the evolutionists, but think that the six periods of the first chapter of Genesis must correspond with the geological ages. Others say that these "ages" never really occurred, but the animals and plants found in the rocks were contemporary, not consecutive, and the Flood was responsible for the fossils. Still others assert that the six periods of Creation were really periods of reconstruction of a previously ruined world, though in holding this view they seldom attempt to decide what was the actual geological history of the earth. In other words, those who believe in the inspiration and accuracy of the Bible and agree in condemning the teaching of evolution, do not by any means agree among themselves about some of the most vital parts of their belief.

For these reasons a number of Christian scholars have united to form "The Religion and Science Association," their object being to take a united stand against the theory of evolution all around us, and to study all aspects of natural science in their relation to the Christian religion. Three main purposes have been before the minds of the organizers: First, to correct the errors into which the false philosophy of evolution has led modern scholars; second, to settle as definitely as possible what should be believed by Christians on all of these vexed points wherein modern science

seems to be in conflict with the Christian faith; third, to make public their findings on these matters.

Co-operation in this work from all persons sympathetic with these purposes will be welcomed. An active and enlightened program has been planned. Persons who may desire membership i the Association will please write to th President or Secretary-Treasurer, a given herewith.

L. Allen Highley, Ph.D.,D.Sc., President, Wheaton College, Wheaton, Illinois.

Dudley J. Whitney, B.Sc., Secretary-Treasurer, Exeter, California.

The Geological Society Meets

DUDLEY JOSEPH WHITNEY, B.SC.

CHRISTIAN scholars who disagree strongly with many of the evolutionary dogmas of scientists can feel pleased with certain papers presented at the recent meeting of the Geological Society of America in New York City. This account is prepared from the abstracts given in the printed program. Some of the interesting features are mere details; others are important in principle.

Of these the reported discovery by A. A. L. Mathews of evidence of the existence of a flying reptile in Texas Permian deposits loads another heavy burden on the shoulders of organic evolution. If the so-called geological ages be allowed, the Permian period was before what is termed the Age of Reptiles—the period when very diversified reptiles were the dominant type of animals. According to the theory of organic evolution, an amphibian like the newt would have to alter into a generalized reptile like the lizard, and then natural selection would have to alter said generalized lizard, so that its legs would change to wings and it could fly. Of course, this would be a miraculous achievement for natural selection; but if, in addition, it had to be hurried so that it occurred before the true age of reptiles was officially installed, it would call for credulity that only an evolutionist can exercise.

Continuing with items dealing with evolution, our old friend, the horse, again appears in a paper by R. A. Stirton. He says in part:

> Additional evidence has necessitated many changes in the phylogeny of the horse since it was first outlined by Huxley in 1870. Merriam (1916) and Matthew (1924) presented evidence that tended to place *Pliohippus* in the direct line of descent to *Equus*. . . . Specimens have been found in the Pliocene of North America that seem to qualify as the proposed ancestors of *Equus*. . . . Pliohippus is excluded from the direct ancestry and *Plesippus* is considered as a synonym of *Equus*.

The horse has been held to provide the illustration *par excellence* that proved evolution; but, alas! the family tree of the horse never has been cleared up, and seemingly never will be.

Many books on evolution use a spreading tree to typify the lines of descent of the different kinds of animals. George H. Ashley seems to think that a tree, many of whose branches bend downwards rather than upwards, should provide the kind of tree used. Certain statements which he makes are interesting to critics of the evolution theory:

> The 75 years since Darwin spoke have brought a million facts in support of evolution, *but almost none in explanation of it.* (Italics by the present writer.) This paper presents evidence that the usual elm-tree pattern of evolution with rising branches is not valid and has misled philosophers. For it assumes that all branches of life have advanced with time; that horse, robin, perch and rose are higher in rank than eohippus, archeopteryx, shark and moss, respectively. This makes it necessary to explain the progress of all branches alike and raises difficulties in the light of modern studies that account for our diverse philosophies of life.

This writer makes the universal error of evolutionists in mistaking change after creation for an evidence of evolution. In parts of his paper not quoted, he states that evolution (change is what

t should be) occurs frequently (and, for hat matter, generally) without making ny advance in the complexity of organization of descendant over ancestor. Nearly every outstanding opponent of organic evolution agrees that there have been numerous changes of that kind in living things since creation.

An excellent illustration of how the matter works out was provided in another paper, which was presented by August F. Foerste on "Primitive Cephalopods." His abstract says in part:

> Theoretically one might expect the more primitive cephalopods to occur in the earlier strata. However, the actually known occurrences do not establish such a sequence.

Then he goes on to give evidence in favor of his assertion. This is simply to say that these marine organisms, like many other living things when they first appear in the fossil record, are fully formed and complete as to type; later change is simply within the type. This is what proponents of creation have long and vainly been trying to tell the evolutionists: that the "evolution" which really occurred is only change after creation.

Another paleontologist, Hubert G. Schenck, has been working with another kind of shell fish "to determine the reliability of the stage of evolution as a criterion for the synchronization of strata," so that the time of deposit of a certain fossil in America or Great Britain could be figured as the same as the time of deposit of a similar fossil in Australia or South Africa.

Here are the results given in the last of the abstracts:

> One is thus led to these conclusions: (1) evolutionary series are vague concepts depending upon the size of the taxonomic category employed: (2) stage of evolution may have chronologic significance, but such an inference used as a fact is dangerous for purposes of precise correlations. (Just so!)

None of the above conclusions are particularly startling. Competent observers have long realized how confused all evolutionary theorizing has been; but one discovery was announced which suggests strongly the complete absurdity of the standard theories of geologic history.

Charles W. Merriam and Lyman H. Daugherty announce the discovery of nodules resembling coal-balls from Ordovician sediments in Nevada. By the standard geologic theory, no land vegetation existed until long after the so-called Ordovician period, and land vegetation is almost an absolute necessity if coal is to be formed; but in certain Ordovician shale in Nevada there are many "small, tarry calcareous nodules having the appearance of coal balls." They contain shells of microscopic marine organisms, and the vegetable matter therein may also have a marine origin, though coal is a typical land product. Their resemblance to coal balls at least appears significant. If they had in part a land origin it would indicate that land vegetation existed long before standard geology allows, which would prove that geologic theory needs radical revision—a fact clearly shown in numerous other ways.

The features here mentioned deal more with paleontology (or fossils) than with pure geology, which made up most of the program. A very minor paper, attempting to show that the earth is not old, was submitted by the present writer at the invitation of a former president of the Society.

Exeter, California.

An endeavor is being made to reach all of Spain with the Scriptures in two years. In six months 1,500 centers have been reached and 200,000 copies of the Scriptures sold.

The Bishop of Fukien, China, reports that fourteen members of his diocese have been massacred by bandits.

Sierra Leone missionaries report that in their region there is a readiness to listen which makes missionary work a constant inspiration.

For Your Scrap Book

Jacob

ROBERT HENRY MILLER, D.D.

ALTHOUGH primitive man did not systematize his knowledge of human nature, place it under the auspices of some high-sounding name, and discuss it with a lingo which was intelligible to an elect few, he did possess some very remarkable insights, which have been preserved for us, not in abstract discussions, but in stories of rare literary beauty.

One of these, the story of Jacob, has this interest, among others. It shows how the discipline of religion may modify a life without destroying its individual quality, how the spirit of a life may change, making a lovable character out of one which is otherwise pretty much the same as before.

Jacob was a home boy, his mother's pet. He was handy around the house at cooking and dish-washing. His complexion was fair and smooth. He was quite averse to the pain and peril of work and of the chase, yet he was not content to live without the rewards of these pursuits, so he relied upon his wits to win them. He became a driver of sharp bargains, in which, however, he was not alone for he had an efficient ally in the person of his mother.

Upon one occasion his father, Isaac, blind and infirm, was about to pronounce his last will and testament, intending to confer upon Esau the rights of the first-born, as chief heir and head of the clan. He had sent Esau into the field to secure venison for the feast at which these rights were to be conferred.

Rebekah, Isaac's wife, probably just outside the tent, heard the conversation between Esau and his father. Determined to thwart her husband's purpose, she found her darling Jacob; and so the plot began to move.

"I heard your father tell Esau to bring venison that he may bless him. Now you do exactly as I say: bring me two kids; I will prepare a dish such as your father loves and you shall take it in to him and receive his blessing."

Jacob hesitated. "Esau is hairy and I am smooth. My father will feel me and I shall be cursed and not blessed."

"You leave that to me," Rebekah urged impatiently. "I will bear the curse. You do what I tell you."

With goat skin upon his neck and arms, bearing the tempting platter, Jacob went into the presence of his father. "My father," he said.

Isaac started up with surprise. "Here! Who are you, my son?" He could not believe that Esau had already returned.

"I am Esau, your first-born," said Jacob. "I have done as you commanded me. Sit up and eat that I may receive your blessing."

Never before had Esau come so quickly from the chase. Isaac was puzzled. "How is it that you have found it so soon, my son?"

"Jehovah helped me; that is why I am come so soon."

Isaac was unconvinced. "Come near and let me lay my hands upon you." Then to himself, "The voice is, indeed, the voice of Jacob, but the hands are the hands of Esau." Then to Jacob, "Are you my very son Esau?"

"I am."

One would think the words would have choked him.

The conspiracy succeeded, and Jacob, according to the design of the deceiver's, was made chief heir and head of the clan.

The price of his victory was yet to be paid, however—twenty-one years' exile and the pain of never seeing his mother again.

He fled to the home of his uncle Laban, whose two daughters he married. He was now dealing with a trickster who was quite his equal. In an altercation which dissolved their twenty-one-year partnership Jacob complained that Laban had changed his wages ten times. It would be enlightening to hear Laban's side of that story. It is more than probable that these ten shifts made by Laban were countered by equally sharp practices by the patriarch.

Jacob ran true to form. The method by which he got Esau's blessing was the method by which he accumulated a fortune in Haran, the home of Laban. It was, moreover, the method by which he broke away from the clan of Laban and began his trek to the land of his father Isaac.

During the course of the next thirty years some dark tragedies were enacted in the home of Jacob. A quarrel among his sons landed one of them, his favorite, Joseph, as a slave in Egypt. By staining Joseph's coat with blood they deceived Jacob into the belief that he had been torn to pieces by wild beasts. Jacob's favorite wife, Rachel, died at the birth of Benjamin, Joseph's brother. To complete the dismal picture, famine threatened them with starvation.

Hearing that there was food in Egypt, all the brothers except Benjamin went thither to replenish their scant supply. Joseph, who had risen from slavery to the rulership of Egypt, knew them to be his brothers, but was himself unrecognized. Answering his inquiry about their father and of other brothers, they told him of Benjamin. Joseph warned them that only upon one condition would they be permitted to return to Egypt—their youngest brother must accompany them.

They returned to their father and related their strange experiences. It was not long until their store of food was again depleted and they were making plans for a second trip to Egypt. They asked their father that Benjamin be permitted to go with them, but Jacob is unwilling. We wonder if he ever fully believed the story of the bloodstained coat.

The sons insisted. "The man said, 'Except your youngest brother be with you ye shall not see my face again.' "

Jacob's answer was characteristic. "Why were ye so unkind to me as to tell the man that you had a brother?" This is Jacob! It sounds just like him—he would gain his ends by tampering with the truth. Jacob is still himself, but there is a difference. His *spirit* is not the same as it was when he dealt with Isaac, Esau and Laban. Then it was cruel and selfish—he lied for gold and power. Now he is kind. If he hides the truth now it is because he loves his children and would keep them by him. The Jacob who caught our interest when he was young is before us still, but changed as we would wish. He is the lad of goat skin fame, grown manly, human, kind.

Jacob's character was changed without destroying his individual charm. It was a change in spirit in one who remained in other respects pretty much the same.

Spoiling the Sermon

The sermon had closed with an impressive climax and a brief and solemn prayer. Its theme had been lifted heavenward on the wings of poetry and song by the united voices of all the congregation. The sound of the great amen had passed from the soul of the organ and entered into ours. We stood with bowed heads and closed eyes waiting for the seal on the message; listening for our pastor's words as he invoked upon us in parting the blessing of God. After a moment of silence we heard his voice, but its tones were not those of a priest but of a business man. It was a very worldly and emphatic voice which said:

"Don't forget to take a card at the door announcing our series of Sunday evening lectures on 'The Great War,' illustrated with the stereopticon."

The spell was broken. Like a strain of music which has stopped on the last note but one, and so left the aggravation

of the expected return to the major; like a parting without a final hand clasp; like a letter without a signature; like a staircase we ascend in the dark and expect another step that is not there; like a dinner without dessert; so rapidly it brought our spirits down to the prosaic.

Maybe the minister pronounced the benediction in due form after that. Nobody knew. And it did not make any difference whether he did or not. The time for it had passed.—*Independent.*

Few men have sufficient wisdom to prefer censure to praise.

Dr. Mayo Says

As doctors we must begin to think o promoting the cause of temperance How often do we hear, when we ar speaking of a certain man, "A ver bright man, but he drinks!" Of my class mates in college, so far as I know, non of those who drank steadily is now liv ing, and of those who were addicts t even a very mild degree, from the tim the addiction became manifest none pro gressed or maintained his position. On of the greatest surgeons in the world talking to me, said he had never known a surgeon of the first rank who was in the habit of using alcohol.

The Library Table

CONDUCTED BY PROFESSOR LEANDER S. KEYSER, M.A.,D.D.

Reviews of Recent Books

The Interpretation of First and Second Corinthians. By Professor R. C. H. Lenski, D.D., Lutheran Book Concern, 55-59 East Main St., Columbus, Ohio. $5.00.

Here is a monumental volume by an earnest evangelical New Testament scholar, who reads the Greek as readily as he does the English. He is also familiar with the German language. With these scholarly qualities, coupled with a true Christian spirit, he is well equipped for just the great work he has undertaken, namely, writing a commentary on the entire New Testament. A number of volumes have already been published, and others will appear in due course of time. This commentary has many merits. The author is thoroughly evangelical. He sincerely believes in the plenary inspiration of the Bible, and thus has imbibed its spirit and accepts it as of divine authority in all matters with which it deals. However, in holding this stalwart view of inspiration, Dr. Lenski does not believe that God eliminated the distinctive personality of Paul. Scholarly as our author is, he writes in a simple and readable style. For the most part his sentences are short and simple in grammatical construction, so that reading after him does not cause "brain fag." He really makes Biblical interpretation a delight. He always goes back to the original Greek, using the Greek letters and diacritical marks; and yet persons who are not acquainted with the Greek can readily understand him, because he translates the Greek into lucid English. A rich treat is in store for people who want to study the Corinthian Epistles with Dr. Lenski as their guide.

The Epistle Selections of the Ancient Church. By Professor R. C. H. Lenski,D.D. Lutheran Book Concern, 55-59 East Main St., Columbus, Ohio. $4.50.

A book of 932 large pages attractively printed and bound deserves a long review. And yet perhaps a shorter one wil

be more likely to be read. We have frequently spoken words of praise of Dr. Lenski's literary productions. The book before us is on a par with all that have been previously issued, showing the same care, thoroughness, technical knowledge, mastery of the Biblical content, and felicity of style. In the Lutheran Church, as in some other denominations, there are selections (called pericopes) from the gospels and epistles for every Sunday and every chief festival-day of the year. These selections are read at the morning services, and the ministers frequently preach on them instead of using what we call "free texts." In the present volume Dr. Lenski has given what he aptly calls "an exegetical-homiletical treatment" of these selections. He has done his work with rare insight and ability. After giving an exposition of the pericope, he presents a number of homiletical outlines which are most helpful and suggestive to both laymen and clergymen. These outlines show how readily a skillful preacher can convert the content of the Holy Scriptures into edifying and orderly sermonic material.

Christian Ethics. By Profs. Johann M. Reu, Th.D., and Paul H. Buehring, D.D. The Lutheran Book Concern, 55-59 East Main St., Columbus, Ohio. $2.50.

Can a joint-work like this one be made a success? The proof that it can lies in the fact that this valuable work has come to hand. The reason is that both authors are thoroughly evangelical, true to Christ and the Holy Scriptures, and that accounts for their beautiful agreement. Both of them are scholarly Lutheran theologians, as is evident on every page of their book. Dr. Reu is professor in Wartburg Seminary, Dubuque, Iowa, and Dr. Buehring is professor in Capital University, Columbus, Ohio. Dr. Reu has furnished the more doctrinal portions of the treatise, while Dr. Buehring has supplied the part that deals with the Christian's social life. By giving the general outline of the book after the introductory data, the reader will readily see the major view of the authors and also their method of treating the ethical material: I. The Origin of the Christian life; II. The Preservation and Development of the Christian Life; III. The Consummation of the Christian Life. The authors are right in holding that the regenerated life by the Holy Spirit through faith in Christ is the only kind of a truly ethical life. We have no criticism to offer on this important and profound treatise. However, we would suggest that we think the authors might have clearly and positively set forth the fact that the Christian Theistic World View furnishes the only foundation for fundamental ethics; that God is the Highest Good *per se*, and that likeness to the holy God is the Highest Good (*Summum bonum*) for man. We also think that Dr. Reu has mixed a great deal of dogmatics with ethics. For example, the discussion on regeneration belongs more properly to Dogmatics than to Ethics. The sole business of Ethics, is, we think, to show that the new life begotten by the Holy Spirit is a *holy* life—that is, a truly moral life in the Christian sense of the term. But the book has many signal merits. Dr. Reu's criticisms of the false systems of ethics, past and present, are as well taken as they are profound. His extensive bibliography reveals the vast extent and depth of his researches. Dr. Buehring is just as thoroughgoing in depicting the ethical principles in the social life of the Christian. In this work there is no gliding over the surface. The thinker has a real treat before him when he begins the perusal of this book.

Ralph Norton and the Belgian Gospel Mission. By Edith F. Norton. Fleming H. Revell Co., 158 Fifth Ave., New York. $2.00.

The name of Ralph Norton has become a household word. In this volume his wife has told the story of his devoted life in a very affecting way. She also describes the founding of the Belgian Gospel Mission by herself and her husband. The beautiful romance of this couple is told with rare delicacy and interest. Their many journeys in this country and in other lands around the world with the Chapman-Alexander

evangelistic party, are vividly described. All of these experiences prepared them for their great work in Belgium. The spiritual struggles, as well as the active work of Mr. Norton, are described in a most fascinating way. Mrs. Norton has given us a book that is as uplifting as it is engaging.

Prophetic Highlights. By J. M. Ritchie. Fleming H. Revell Co., New York, London and Edinburgh. $1.25.

The author feels sure that the main events of the future can be determined by the right interpretation of the prophecies of the Old Testament and those of the Revelation of St. John. When Christ said that no man, and not even the Son of God Himself, could tell the day nor the hour when the second advent would occur, He meant that it could not be known at that time. But afterward it was revealed in the book of Revelation, so that now we may know much more about "the times and the seasons." Our author takes the futurist view of the Apocalypse of St. John.

Talks in Crayon and Chalk. By Ella N. Wood. Fleming H. Revell Co., New York,N.Y. $1.50.

You need not think you must be an artist in order to use these talks or the ideas suggested to you by them. Fine skill in drawing might divert attention from the lessons intended to be taught. Miss Wood, in the first part of her book, gives many examples of simple drawings which are directly to the point as illustrations. Part II deals with the boys and girls of the Bible; Part III shows the boys and girls how to use and apply the teaching of the Bible; Part IV furnishes more "Helps" in teaching the Bible to the juniors.

Prayer and the Bible. By S. D. Gordon, D.D. Fleming H. Revell Co., 158 Fifth Ave., New York, N. Y. $1.00.

Epigrammatic and suggestive as ever, Dr. Gordon has given us another book which may well be listed in his well-known "Quiet Talks Series." Here is a striking statement near the beginning—in fact, in the Foreword: "Prayer is not overcoming God's reluctance. It is taking hold of God's eager willingness." Prayer and the Bible belong together. "They fit each other. They are complemental." Again our author says: "Prayer leads one anew to the Book. The Book draws out one's heart in prayer." Thus in the whole book from beginning to end the reader will find many refreshing aphorisms.

The Return of the Wise Man. By Winifred Kirkland. Fleming H. Revell Co., New York, London and Edinburgh. $1.00.

Our advice to the reader is to get this book, read the touching story, and then place it on his library shelf by the side of that beautiful classic, *The Other Wise Man*, by Henry Van Dyke. Casper, one of the wise men who followed the guidance of the star at the birth of Christ, returned to Palestine after an absence of thirty years. What did he find then? Was his faith confirmed? Or was he left in doubt because our Lord was crucified? By reading the book you will have these questions answered. The conception of the story is unique and original.

The Modern Flood Theory of Geology. By George McCready Price,M.A. Fleming H. Revell Co., 158 Fifth Ave., New York,N.Y. $1.25.

There is much proof that sometime in the past a terrific cataclysm happened to our earth. Professor Price, in this his last book, presents these evidences in a striking and convincing way. It is also evident that a world-wide deluge accompanied this cataclysm. The action of water is seen everywhere in the condition of the fossils and the rocky strata of the earth. A vast volume of water overflowed the vegetation and the animals and buried them deep beneath layers of soil, and thus they were turned into fossils. In this volume, as in previous publications, the author shows that the fossiliferous strata were often laid down in a very different order from that schematized by the advocates of evolution. This occurs over vast areas. He also shows that the antediluvian animals were, as a rule, much larger and stronger than their modern representatives,

thus delivering another devastating blow to the hypothesis of evolution. This book proves that Professor Price's power and effectiveness as a scientist are not diminishing.

The Waiting Drummer and Other Verse. By William M. Runyan. Fleming H. Revell Co., New York, N.Y. $1.00.

What is there about metrical lines and musical rhymes that makes them so attractive? The only answer is, we are so constituted that we respond to the melodious in literature just as we react to melody in music. The author of this book of verses has the spirit of poesy in marked measure. He also understands the technique of versification. Thus we have a collection of short poems that appeal to our sense of the beautiful in nature, in art and in religion. In every way these poems are satisfying to the Christian soul. The author is connected with the Moody Bible Institute.

Ruled by the Rudder. By Kathleen M. Macleod. Pickering & Inglis, London, Glasgow and Edinburgh. 2s.6d.

When one's mind is somewhat fagged by the strain of hard thinking, it is pleasant to turn to a good story that is easy reading. The action of the present story revolves around a bitter feud between two schools in a Scottish town. The schools were naturally rivals, but the feud between them created a good deal of trouble, and introduced unsportsmanlike actions in their games and social life. How the quarrel was overcome constitutes the plot and purpose of the story. For the most part the story moves quietly; yet several almost breath-taking adventures occur. The author does not aim at a polished literary style, but tells her story in a simple way that will please both young people and their elders.

The Shadow and the Substance. By Sir Arthur Blackwood, K.C.B. Pickering & Inglis, London. 1s.

In this book Sir Arthur proves himself to be staunchly fundamental in doctrine. Man's salvation depends solely on the atoning blood of Jesus Christ, who, being both divine and human, was able to make effective expiation for the sins of the whole world. The author uses the deliverance of the Israelites from Egyptian bondage, through the blood of the Paschal Lamb, as the symbol and foreshadowing of the shedding of Christ's blood on Calvary, and he finds many parallels between the two. Thus he follows Paul's vital statement: "Christ, our Passover, is sacrificed for us." Our author carries forth all the steps in the plan of salvation from atonement appropriated by faith to sanctification, separation and service. Thus true salvation leads to religious activity.

The Essentials of Life. By W. H. Griffith Thomas, D.D. Pickering & Inglis, as above. 1s.

During his life-time Dr. Thomas was a leading figure as a lecturer in Bible conferences. He traveled widely in England, Canada and the United States. His special gift was Biblical exposition and application. It was a rich treat to sit and listen to him as he interpreted the deep spiritual meaning of some selected passage of Scripture. In the present volume, which has a gracious foreword by Dr. J. Russell Howden, we find rich spiritual food. He lays special stress, as the title suggests, on the essential matters of faith and salvation. His explanation of what is meant by being saved by "the blood of Christ" is profound, true and eminently satisfying. So is his discourse on the righteousness that is acceptable to God. All his chapters deal luminously with some fundamental aspect of Biblical Christianity. It is a most refreshing book.

The Love Life. By W. Graham Scroggie, D.D. Pickering & Inglis, Pubs., as above, 1s.

Here is what might be called a dissertation on Christian love, which is so lyrically depicted in the thirteenth chapter of First Corinthians. The chapter is analyzed and applied in Dr. Scroggie's wonted happy way. He is also an adept at interpreting and applying the text of Holy Scripture. His treatment of Paul's Song of Love will bring refreshment to all his readers. Here are some of the

elements of Christian love as they are expressed in Dr. Scroggie's felicitous fashion: Love is not hasty, but patient; not envious, but content; not arrogant, but humble; not rude, but courteous; not irritable, but good-tempered; not suspicious, but confident. All these points, and many more, are developed in an apt and interesting way.

Duncan Main of Hangchow. By Alexander Gammie. Pickering & Inglis, Pubs., as above. 3s.6d.

How fascinating is the recital of a brave, upright and fully consecrated life! The gifted author of this biography is also the author of the lives of John McNeill, George H. Morrison and other famous Scots. Dr. David Duncan Main, the subject of this interesting biography, was born in Scotland, studied medicine, and obeyed the divine call to Hangchow, China, as a medical missionary. In that city there are a number of monuments to his tireless industry and well-known perseverance—a fine mission hospital, leper settlements, convalescent homes, and a medical college of which he was the principal. But he was more than a physician of the body; he was also an earnest evangelist, and never failed, as suitable opportunity afforded, to proclaim Christ as the Saviour of the world. His wife was just as devoted to the missionary cause as was Dr. Main himself. He died in 1934 at the age of 79. This biography should be widely read, as it will stir the spirit of consecration in its readers, whether they work for Christ at home or abroad. We give it our earnest recommendation.

Agnes Weston: The Sailors' Friend. By Jennie Chappell. Pickering & Inglis, 14 Paternoster Row, London, E.C. 4, England. One shilling.

How much good a truly converted and devoted person can do in this world! Agnes Weston was rather inclined to be worldly-minded in her girlhood, but she experienced a real spiritual change, and after that she devoted her talents to the service of Christ and mankind. She was the chief founder of the well-known institutions called Royal Sailors' Rests at Devonport and Portsmouth England, which have done and are still doing so much for the Jack Tars of the British navy whether they are in port or out on the heaving sea or in peace or war. This biography of Miss Weston is written in a style that grips and holds the attention to the very finish. Moreover, the book is spiritually uplifting showing how the Gospel of Christ can transform human lives.

The Life and Times of Alexander McKenzie By Raymond Calkins. Harvard University Press, Cambridge, Mass. 1935. Pp.455. $5.00

The life story of a man who had but two pastorates, the second one lasting for forty-three years before he became pastor-emeritus, is in itself unusual. Add to this the fact that the man himself was unusual, and that his times were also unusual, and you have a story of interest that is fairly gripping. When it is told with a faithfulness that leaves nothing to be desired, the book that contains it is one which will adorn the shelves of any library.

From the day that the boy kneeled by a chair in his little bedroom and made the great surrender to the day of his peaceful death, Alexander McKenzie was a faithful follower of the Lord Jesus Christ, and he became one of the great ministers and preachers of his day. His business experience, coming between his school and college preparation, gave him a practical knowledge of men as they are and fitted him to an unusual degree for his ministry. Being mature before he entered college, he profited greatly by his training and did remarkably well in his theological course.

When he desired to enter the ministry but the way seemed blocked by his lack of means, the difficulty was met by his friends, and he began his studies. He was strongly urged to remain with his firm, because religious business men were sorely needed, but he still felt an irresistible urge to become a minister, and did not hesitate to make the all-important change which he faced.

His first pastorate was in Augusta, Maine, where he became associated with such men as James G. Blaine. Professor Park, of Andover, was instrumental in his selection for that pastorate, and he was again instrumental in inducing him to accept the call to Cambridge, Massachusetts.

Having decided to do so, he exchanged pulpits with Rev. John O. Fiske, of Bath, Maine, and had the latter read his letter of resignation. His text for the Bath service was this, "And Jacob served seven years for Rachel." Sitting in the gallery where his parents were organist and soprano singer respectively, a small boy was so deeply impressed by that sermon that some forty years later, when he had become a college professor and was now a member of the Cambridge church, he recalled it so vividly as Dr. McKenzie was again using it that he was almost able to anticipate some of the points. He had completely forgotten the preacher, had never known his name in fact, but he located him that day.

Copious extracts from Dr. McKenzie's own journals help to make the whole account natural and vivid. The reader is given an insight into the very heart of the preacher, and even if he never knew him personally he would hardly fail to know him in this other intimate way. The book is as interesting as a novel, and far more profitable for the lay reader as well as for the minister. It cannot be too heartily recommended. —*H. W. Magoun.*

John and Betty Stam: Martyrs. By Lee H. Huizenga, M.D. Zondervan Publishing House, Grand Rapids, Mich. Paper, 35c; cloth, $1.00.

Here we have an authoritative biography of this consecrated and heroic couple who met with such a tragic death in China. The author is a special friend of both families of the martyred couple, and has published his book with their permission. A preface is furnished by Jacob Stam, a brother of John Stam, while Dr. Will H. Houghton, President of the Moody Bible Institute, has supplied an introduction. The book is affectionately dedicated to young people of all English-speaking countries with the hope that it will lead them to dedicate their lives to the service of Christ. Thus it may be said of this sainted couple, "They, being dead, are yet speaking."

The Shepherd King. By John Clover Monsma. Zondervan Publishing House, Grand Rapids, Mich. $2.00.

So far as we know, the author of this engaging story has entered a new field for fictitious portrayal. It is a romance of the time of Abraham. And who do you think are the main characters who figure in the story? They are Abraham, Lot, Sarah, Hagar, Eliezer and Pharaoh. Doesn't that fact suggest a thrilling situation? There are many exciting incidents narrated. Of course, the author has used his imagination to a large extent in introducing episodes and in depicting the characteristics of the Biblical personages; but we think he employs that faculty in a legitimate way. He has also studied the history of the time of Abraham, thus imparting along the way not a little information.

How to Teach Evangelical Christianity. By Theodor Heckel; translated from the German. Zondervan Publishing House, Grand Rapids, Mich. Paper, 75 cents; cloth, $1.25.

People who do not care to exercise their mentality might as well let this book alone. The author and his translators use an abstract method of statement that makes their book what we would call "hard reading." However, teachers and others who want to think deeply will be richly repaid for mastering the contents of this work. The author's main proposition is that the ordinary methods of pedagogy cannot and should not be used in teaching Christianity, because its truths are too vital and thus require a methodology that is distinctive. This view is elaborated. The following statement indicates the author's main contention (p.30): "The method of Christian education is to be fashioned strictly in accord with the content of the subject matter, and the subject matter is not to suffer refashion-

ing by other claims." And again (same page): "The indigenous method of Christian education is the critique of critiques." That means, evidently, that Christian education demands a method all its own, and that is the highest method.

The Challenge of Matthew's Gospel. By Rev. C. A. DeBruin. Zondervan Publishing House, Grand Rapids, Mich. $1.50.

The Gospel according to Matthew is ever fruitful of both doctrine and practice. In this book much use of that Gospel is made in applying its truths to modern needs and situations. The style is somewhat faulty, but the content of the book is of real value.

This Way Out. By Paul Hutchens. Wm. B. Eerdmans Publishing Co., 234 Pearl Street, Grand Rapids, Mich. $1.00.

There certainly is enough movement in this story to satisfy the most exacting readers, and there are a number of tense situations. Think of a howling mob bent on lynching a man—and perhaps also a woman—who are entirely innocent, and yet whom circumstantial evidence seems to point to as guilty! My! how do you suppose they escaped that terrible fate? The story also details some attractive romances. Without forcing matters unduly, the author's purpose is to indicate "the way out" of spiritual difficulties. Mr. Hutchens is the author of the popular novel entitled *The Romance of Fire.* We believe that his new story is just as good, and perhaps even more gripping. If you want to get a full night's sleep, don't begin to read this story in the evening.

The Compulsion of Love. By Rev. Paul J. Dundore,Ph.D. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. $1.00.

One of the strongest proofs of the divine inspiration of the Bible lies in the fact of its perennial freshness and versatility of teaching. Its resources cannot be exhausted. It can never be outmoded. Dr. Dundore's book is a proof of the truth of this statement. Taking the idea of "the compulsion of love" as his guiding thought, he analyzes and applies our Lord's interview with th woman at the well of Jacob. How man wholesome and helpful lessons he draw from that narrative! And they are nc forced or far-fetched, either. In it h discovers the whole ambit of Christia doctrine and practice. Here he find that salvation is the gift of God, an yet, when accepted by faith, it bear the fruitage of good works and right eous living. Here, too, we find the teach ing of Christ relevant to modern need and the best solution of our perplexin modern problems. This book is up t the high standard of previous volume in the Eerdmans Company's series o sermon books by evangelical present day preachers.

The Evidence of Immortality. By Harry Rim mer,D.D. Wm. B. Eerdmans Publishing Co. Grand Rapids, Mich. $1.00.

Harry Rimmer is not a man who tries to belittle reason. Of course, he knows that reason will not do everything, but he also knows that "reason is good for what it is good for." In this important book, if he does not absolutely prove by a rational process that man is immortal he does show that the doctrine is reasonable, and that the opposite doctrine namely, annihilation, is most unreasonable. Now, remember that Christian faith gives assurance of truth, and then you have reason and faith agreeing with each other, thus giving the soul double assurance. Mr. Rimmer furnishes many sound reasons for believing that the soul of the true believer goes to God immediately after the death of the body. How unreasonable it would be to believe that some Power would give man the desire for eternal life and joy, and then would never satisfy it. Our author also goes further by showing that, after the intermediate state of the soul is past, it will be reunited with the body, now resurrected and glorified, and then man, in his whole personality, will enter upon his immortal career of destiny and bliss. Our acute author has given us a most inspiring book. If we live in a rational universe, as we most certainly do, Mr. Rimmer's contention must be both rea-

sonable and true. The suggestive chapter-headings of his book are as follows: "The Light of Reason," "The Borderland of the Supernatural," "The Danger of a Satanic Delusion," "Factual and Historical Demonstrations," "The Resurrection of Jesus," "The Light of God's Word."

The Accuracy of the Bible. By Professor A. S. Yahuda. E. P. Dutton & Co., 300 Fourth Ave., New York, N. Y. $3.00.

As has been shown in previous numbers of this magazine, Professor Yahuda is a master of the Egyptian language as well as of the Hebrew and other Semitic languages. See our review of his great book, *The Language of the Pentateuch in Its Relation to Egyptian,* in the January, 1934, number of this magazine, pp. 82,83. By his scholarly investigations he has become convinced that the Pentateuch must have been written in the time of Moses, and by either Moses or some one else who was thoroughly acquainted with the Egyptian language, customs and religion, giving his narrative a strong Egyptian coloring. The Pentateuch could not, therefore, have been composed by persons living many centuries afterward and far away from Egypt, as the negative Biblical critics maintain. First the author deals with the Joseph narrative, and displays the technical familiarity of the author with Egyptian ways. Then he takes up the story of the Exodus, with its recital of the ten plagues, and comes to the same conclusion concerning its early composition in an Egyptian environment. Most surprising of all, in the early chapters of Genesis he finds a strong Egyptian element, showing that they must have been composed in an Egyptian milieu. Still, they also contain Assyro-Babylonian elements, which proves that Biblical history is factual when it tells of Abraham coming into Canaan from Ur and Padan Aram. It is almost startling to read that the Biblical stories of the creation, of Paradise, of the fall of man and of the great Deluge contain so large an Egyptian setting and atmosphere. In regard to the author's treatment of these early Biblical narratives, we have sometimes feared that he does not leave enough room for the element of divine revelation and guidance. Still, he declares that the writer of Genesis was led to elide from his narratives all the pagan polytheism and mythology of his surroundings, and thus recite true history, and set forth the true doctrine of monotheism. This work is most timely, and is a most effective conservative apologetic for the Bible as a book of historical accuracy.

Christmas: An American Annual of Christmas Literature and Art. Edited by Randolph E. Haugan. Augsburg Publishing House, 425 South 4th Street, Minneapolis, Minn. Paperbound, $1.00; Cloth, $2.00.

We wish this beautiful Christmas Annual had reached us in time for notice in the previous number of our magazine. However, it is not too late to send for it and thus renew the spirit of Christmas and keep it all the days of the rest of the year. The book contains many poems and prose articles, all of which breathe the real Christmas spirit and set forth the real meaning of the holy season. Many most attractive and impressive pictures decorate the pages of this Annual. The picture on the front cover is a masterpiece of Christian art, showing the Madonna and the Child surrounded by the adoring shepherds. Some of the pictures are reproductions of classical drawings by noted artists; others were made by living artists expressly for this work. If you are a lover of true Christian art and literature, by all means get this excellent volume.

By Ways Appointed. By Briggs P. Dingman. The Bible Institute Colportage Association, Chicago, Ill. Paper, 20 cents; cloth, 75 cents.

Imagine a young college girl who is an earnest Christian and feels that she has a divine call to the foreign mission field; then imagine a young man in the same college who is an avowed agnostic and who thinks that Christianity is mere superstition. Now imagine them falling in love with each other. Would they be well mated in the marriage relation? Would they not be "unequally yoked to-

gether"? What is to be done in such a situation? Well, read the story and see whether the author gives the true solution of the problem. Besides the religious purpose of the story, it is well told and has a well-constructed plot, with plenty of movement. We think that the apparent Biblical difficulties cited on pages 38-41 should have been explained somewhere in the book, as they well might have been. But that is our only criticism of this stirring story.

The Compromise Road. By Paul Hutchens. The Bible Institute Colportage Association, Chicago, Ill. 10c. per copy; 12 copies, $1.00.

Although this is a paper-bound booklet and is a short story, it is an intensely interesting one. It shows how perilous it is to compromise with sin and error. Paul Hutchens always tells an interesting and worthwhile story, written with an earnest and important purpose. The present story is especially valuable for young people, and we hope many of them will read it.

Christ for Every Crisis. By Professor Walter A. Maier,Ph.D. Concordia Publishing House, 3558 S. Jefferson Ave.,St.Louis,Mo. $1.00.

One of the best known and most influential institutions in this country is "The Lutheran Hour," given over the broadcasting system. Over the air come the clarion tones of Rev. Dr. Maier, Professor of the Old Testament in Concordia Theological Seminary, St. Louis, Mo. His second series of radio sermons is published in this volume. Constructively he upholds without any shading the theology and ethics of Christianity, the full inspiration of the Bible, and the institutions of our American land of the free. On the negative side he scores without mercy and with many strong terms all kinds of doctrinal error and all forms of immoral practice. One may sometimes wonder whether it is best to use so many epithets in chastising certain forms of error; but perhaps such a clear and intrepid method of rebuke is the very kind that is needed today. At all events, here is plain enough speech for any one to understand who and what are meant.

Tomorrow's Rainbow. By Allene Albrecht. Concordia Publishing House, 3558 South Jefferson St., St. Louis, Mo. $1.00.

In the right kind of a story there may be clouds and storms today, but tomorrow—or at least in good time—the rainbow will appear, and fair weather will come. Well, in Miss Albrecht's story you will find plenty of action, plot and counter-plot, crude, rude and wicked characters, a most provoking villain, a charming heroine, and a gifted and noble-spirited hero. She surely portrays a medley of characters. If you like a rattling good story, you will not regret the purchase of this one nor the time spent in reading it. The religion which plays an important role in the story is of the virile kind.

The Promise is to You. By J. Edwin Orr. Marshall, Morgan & Scott, Ltd., Paternoster Buildings, London, E.C.4, England. 1s.

"It may not be your way, it may not be my way, but in His own way the Lord will provide." That might well be the motto of the author of this book. He is an evangelist, and feels that he has been divinely called to create a spiritual awakening in the various countries of the world. As he has gone to many countries in Europe (and also to Palestine), preaching the Gospel and pleading for a deeper spiritual life, his temporal needs have always been supplied, sometimes in such a way as to lead him to call the method a miracle. He also has a passion for souls, and many people have been converted under his faithful ministry. The book is adapted to increase faith in both the providence and the saving grace of God.

Lesson Commentary for Sunday Schools (1936). Edited by Drs. Charles P. Wiles and D. Burt Smith. The United Lutheran Publication House, 1228-34 Spruce St., Philadelphia, Pa. $1.75.

Copy for our January number had to be sent in to the publication office quite a while before this valuable Sunday School help came to hand. So our review has had to wait until the present issue of our journal. But it is not too late for Sunday School leaders and teachers to

get the book and make use of it in the study of the International Series of lessons for the rest of 1936. The book is just what the teacher needs in the way of Biblical exposition and practical application. Each lesson is treated in the following way: the lesson text, the lesson plan, helps from Hebrew sources, the lesson text interpreted, truths for daily living. The treatment of the Bible is thoroughly evangelical, and the comments contain just the information needed for an intelligent knowledge of the Bible, the Biblical history and the vital truths inculcated.

Riches of the Gentiles. By Wm. C. Irvine. Office of *The Indian Christian*, Belgaum, S.M.C., India. 1s.4d.

Mr. Irvine is the author of *Heresies Exposed*, previously reviewed. So one knows what to expect in this new volume. His idea in the chapter that furnishes the title of the book is this: When the Jews rejected their Messiah, the Lord Jesus Christ, Paul turned from them to the Gentiles, and thus gave them the riches of the Gospel. The other chapters of the book treat of a diversity of topics, all of which are discussed in a forceful way and are interpreted in the light of the Holy Scriptures whose divine inspiration and authority the author heartily upholds.

Studies in Revelation. By W. Leon Tucker, D.D. John Young, Pub., Binghamton, N. Y. $2.00.

The author of this book was a well-known and much-loved Bible expositor and teacher. He passed to his heavenly reward on June 7, 1934. But fortunately he left the completed manuscript of this volume in the hands of his publisher. Dr. Tucker held firmly to the view that the book of Revelation is prophecy. The apocalyptic events therein depicted will come to pass in the future. In his introduction he says: "The last book of the Bible witnesses the consummation of prophecy, as the first book of the Bible records the commencement of prophecy. The book of Revelation is the final and finishing touch to the prophetic picture." He adds: "The seemingly tangled threads of Bible history all come straight in the book of Revelation." In short, at times almost staccato, sentences, he proceeds to elaborate his exposition of the Apocalypse. He describes the pre-millennial events, then the events of the millennium (the thousand years of our Lord's visible reign on the earth), and then the post-millennial events, leading to the consummation of all things. It is a colorful picture he has drawn. Whether or not one can agree with the author in all his interpretations, we hope we all shall have a share in the glorious consummation at last in "the new heavens and the new earth."

Heresies Exposed. By Wm. C. Irvine. Scripture Literature Depot, 263 Calvary Road, Bangalore, India. Two shillings.

Some years ago we gave earlier editions of this book favorable notice. It has proved to be a popular and effective work, for we now have before us the eighth edition. It has been revised by the author and some new material has been added. It might be called a manual of heresies. Twenty-five heresies are here dealt with in an effective way. Sometimes the author may be a little over-drastic, but that does not make his expositions any the less convincing.

The Origin of Religion. Samuel M. Zwemer, D.D. Cokesbury Press, Nashville, Tenn. $2.

People who are obsessed with the theory of evolution should read this book. Of course, others should read it too. The argument of the book by this noted author is that religion had its origin in divine revelation and that the original form of religion was monotheism. Scientific, historical and archeological investigations, according to Dr. Zwemer, furnish ample proof that religion did not begin with the lowest forms, like animism, fetishism, totemism, etc., and then evolve into the higher forms, but that those forms are the result of degeneration on account of the sinful proclivities of the human race. The author does not merely present his own arguments for this position, but cites many learned authors who hold the same views. All his citations are carefully

documented. The extensive bibliography in the latter part of the book proves that Dr. Zwemer has made profound and scholarly research. We thank God for enabling the author to produce this effective volume. It is bound to do much good for the cause of true Biblical Christianity. He makes many citations from Wilhelm Schmidt's great work, *The Origin and Growth of Religion,* which we have commended so often in these columns.

What Happens After Death? By Rev. William Striker. American Tract Society, 7 West 45 St., New York, N. Y. $1.50.

The reviewer has no hesitancy in recommending this book. It is a searching study of what the Bible teaches regarding the future life. Thank God, that teaching is clear and unmistakable. The gates to the immortal life are thrown wide ajar. Mr. Striker proves from the Holy Scriptures that the souls of believers do not sleep between death and the resurrection, but ascend immediately into the presence of God. Yet he rightly holds that they do not attain their complete immortality until the resurrection of their bodies at the last day. This follows logically because man was originally constituted by his Creator to be a personality with both a psychical and physical nature. While the author upholds the orthodox view of the future life, his book is by no means a commonplace one.

The Paradox of Peace. By Rev. K. Palmer Miller. The Progressive Printing Co., Seattle, Wash. $1.00.

Well, the preacher-author of this book has some strong convictions, and he is not afraid to proclaim them to the world. He has not written his book to please any one in particular, but to propagate his honest views. His book is not exactly easy reading, because he uses many long and involved sentences—although he always manages to keep track of his nominatives. He criticises the following people: the derogators of our country and its form of government; the advocates of a socialistic regime; the radical pacifists who would not defend their country; the conscientious objectors who would let others defend their precious possessions; the modernists who undermine the faith of the people in evangelical Christianity. Altogether it is a striking book, whether you can fully agree with the author or not.

A Brand from the Burning. By A. B. T. Moore. Address the Author, 4818 Arden Ave., Minneapolis, Minn. $1.75.

In a smooth and pleasing narrative the author tells the story of "Tommy," who, of course, afterward became Thomas. As a boy Tommy was quite mischievous, full of pranks and fond of practical jokes, which sometimes got him and others into trouble; but by the grace of God he experienced a real change of heart, and became a very devoted and influential man. Among many other important offices that he held with honor and success were that of secretary of The Gideons, and that of managing editor of their magazine. Many other delightful people who move on the pages of this biography were associated with Thomas in his great work for the kingdom of Christ. The book proves the power and truth of the grace of God in rescuing "a brand from the burning." Think what might have become of Tommy if he had not been rescued.

How to Be Always Well. By Robert G. Jackson,M.D. Jackson Publishing Company, Buffalo,N.Y. Pp. 449. $5.00.

This man was a physical wreck at fifty and was given four months to live by Sir William Osler. At seventy-seven he was an athlete able to run five miles in forty-seven minutes, and then begin his day's work. How did he do it? This book tells in minute detail. He had been taking his own medicines and eating "good, nourishing foods" and being "regular" till he was a physical derelict but a young woman's question set him to thinking. He could not sleep and did not take his regular sedative. He had to think the problem through. He did forsook all his old ways, began at the bottom, and got splendidly well. His father was one of twelve children. Al

them died of heart disease. His mother was sick with it most of the time for fourteen years, and he was born in that period. Furthermore, his father's father died of the same disease as did his brother and sister. To make over such a body as his was little short of a miracle, and his book is full of hope and helpfulness to any with a weak heart or high blood pressure. It is especially valuable to sedentary men.—*H.W.Magoun.*

Divine Upliftings. By Rev. G. H. Knight. Augustana Book Concern, Rock Island, Ill. $1.

There are spiritual heights which many Christians do not attain. The author, who is a Lutheran minister, urges Christians to seek "the blessed life of peace and victory." This is his earnest appeal: "Look higher and live higher. . . . Look higher if you want more peace; live higher if you want more power." The Biblically taught way of attaining to the "victorious life" is here clearly shown. The Christian has a "high calling of God in Christ Jesus"; therefore he should not live on a low spiritual plane.

Creation or Evolution. By W. W. Otey. Firm Foundation Publishing House, Austin, Texas. $1.00.

A book on theology and science which is free from epithets is to be treasured. This commendation can be said of the book before us. It is filled with solid argument from start to finish. While the author is not abusive, he is firm in his adherence to the Bible and its record of creation. He is just as firmly opposed to the theory of evolution. He shows clearly and abundantly that it has not been established by scientific investigation. He quotes from many scientists, both pro-evolution and anti-evolution, to prove his proposition. He is especially cogent in proving that the Biblical doctrine of the creation of man in the divine similitude is soul satisfying, mentally dynamical and spiritually uplifting. His analyses of the Java Man and the Piltdown Man are as keen as anything we have yet read in any of our many books opposed to evolution.

Additional Literary Notes

We are more than pleased to receive a new edition of Prof. Lewis S. Jamison's "Chronological Panorama of the Bible." This fact proves how popular and useful this chart is. It greatly illumines the Bible from the beginning of the creation to the last chapter of the inspired Volume. As we have said before, it is "a pictorial commentary on the whole Bible." See the full and detailed description of this wonderful Bible help in our advertising columns. For complete information address the Author, 751 Olive Ave., Long Beach, California.

From the Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, we have received two booklets of much spiritual value. The first is entitled **His Things of Power,** which is written by Norman B. Harrison, the author of so many good books and brochures. Since this is an age of power, the author holds that the Christian religion should demonstrate its power in the spheres of providence and grace. Then in several brilliant chapters he discloses the power of vital faith, of the Word of God, of the blood of Christ, of the resurrection, of the Holy Spirit, etc. Prices: Art Covers, 25 cents; Corded Gift Edition, 40 cents.

The next booklet issued by the same firm carries the suggestive title, **An Hundredfold.** Its author is David McConaughy, who is vice-chairman of the World's Stewardship Union. The author holds that "an hundredfold" is "the faithful steward's dividend," and he proves it by many pertinent instances. Prices: each, 10c; 12 copies, $1.00; 100 copies, $7.00.

Thynne & Co., Ltd., 28-30 Whitefriars St., Fleet St., London, have sent us two booklets of a good deal of merit: **The Coming of the King Draws Nigh** and **The Song of Solomon and Ecclesiastes.** The former, by George Duncan, teaches what the title indicates; the latter, by Robert

Fleming, is a metrical translation (rather, version) of the two Biblical books named in the title. The price of each booklet is a sixpence.

The Scottish Prophetical Council, 141 Bath St., Glasgow,C.2, Scotland, have issued the following pamphlets: **The Promise of His Coming and Why Delayed; Prophet and Dispensational Summaries; The Anti-God Movement; The Prophetic Catechism.** Each, 2 pence, postage extra.

The author of that notable book (previously reviewed in this journal), THE EDUCATIONAL PHILOSOPHY OF HERMAN BAVINCK, Prof. Cornelius Jaarsma, is the author of a recently published pamphlet entitled **A Challenge to Christian Youth.** It is of much value, showing what young people can do in the present crisis. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich.

Miracles in a Doctor's Life is the title of a booklet by Walter Lewis Wilson, M.D., published by the Bible Institute Colportage Association, Chicago. The miracles are spiritual transformations through faith in Jesus Christ. Here is proof of the divinity of the Bible, for in every case cited and described by the author, the conversion occurred through the citation of relevant texts of Scripture. Price, 20 cents.

The Colportage Association, just named above, has also published a significant booklet entitled **Earthquakes,** by Herbert Lochyer, author of a number of useful books and pamphlets. He reveals "the prophetic significance of physical upheavals." 10 cents each; $1.00 per dozen.

"World peace is a profound and perplexing problem." So says Rev. John Bovenkerk in a pamphlet bearing the title, **Philosophical and Biblical Reflections on World Peace.** The Zondervan Publishing House, Grand Rapids, Mich., have put their imprint on the booklet. He does not believe that universal peace can be brought about in the way advocated by the extreme pacifists. He has made his essay both critical and constructive. 5 cents.

The Zondervan firm has also published a striking paper-bound book by Rev. Dr. William B. Riley, which he has entitled **The Philosophies of Father Coughlin.** It is written in Dr. Riley's wonted lucid and vigorous style. If you want to see how Dr. Riley's agrees with and differs from Father Coughlin, get this lively book. 25 cents.

For suggestiveness in the way of stirring thought we call attention to Rev. M. Borduin's brochure, **The Great Battle and the Glorious Victory,** which the Zondervan House has brought out. It is a study and exposition of the Revelation of St. John, showing the truth found in both Pre-millennialism and A-millennialism. You will be interested in seeing how the author harmonized the two views. Whether you agree or differ with the author, you will want to know what he has to say. 25 cents and postage.

Pickering & Inglis, 229 Bothwell St., Glasgow, Scotland, have published four beautiful blocks of leaflets containing Bible texts and meditations for every day in the year. They are issued at the following prices: **Daily Meditations,** 1s.6d. **Golden Grain,** 1s.3d.; **Golden Texts,** 1s.3d. **Daily Manna,** 1s. What can better enrich the life of the believer than to begin and end each day with a choice selection from the Bible and an appropriate meditation upon it!

If you want to read an earnest and interesting booklet on the interpretation of Biblical prophecy, just get Dr. L. Sale-Harrison's **Ethiopia in the Light of Prophecy.** Sometimes you may feel that he ventures too far in predicting the future of Ethiopia and the other nations of the earth; still, you will want to know how so deep and well-informed a Biblical scholar deals with the predictive parts of the Holy Scriptures. Write to the Evangelical Press, Third and Reily Sts., Harrisburg, Pa., and enclose 20 cents for the book.